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# CENSUS OF INDIA, 1901.

## VOLUME XV

# MADRAS.

# PART I.

REPORT.

BY

### W FRANCIS,

OF THE INDIAN CIVIL SERVICE SUPERINTENDENT OF CENSUS OPERATIONS MADRAS



MÀDRAS

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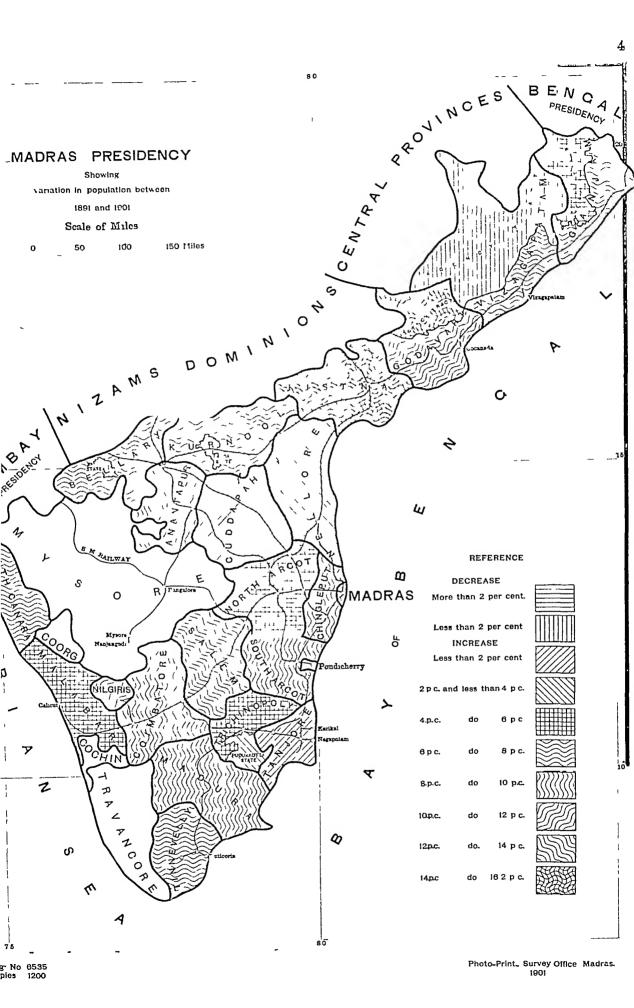
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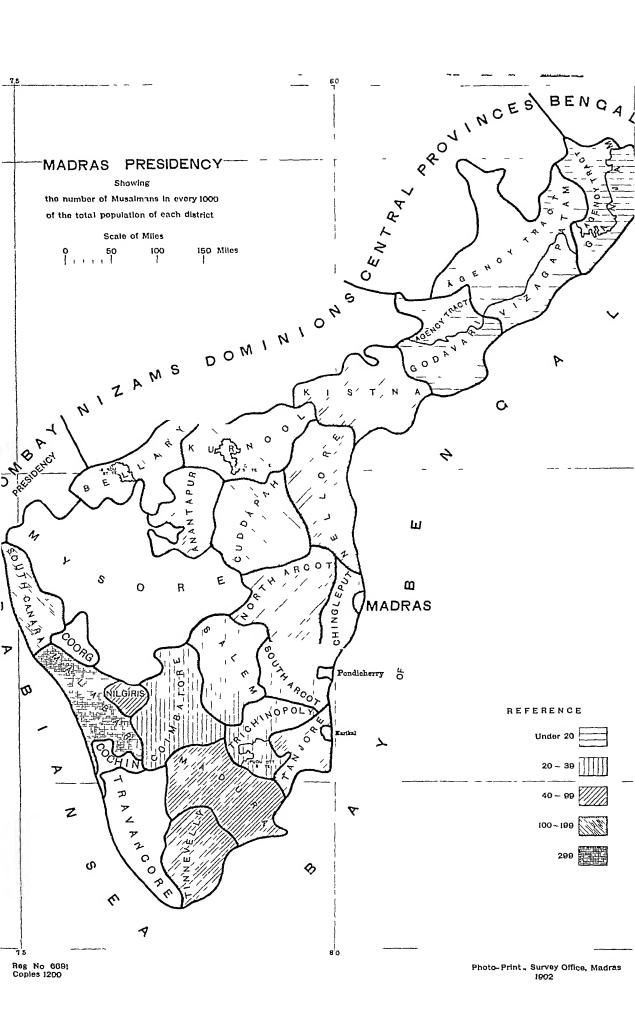
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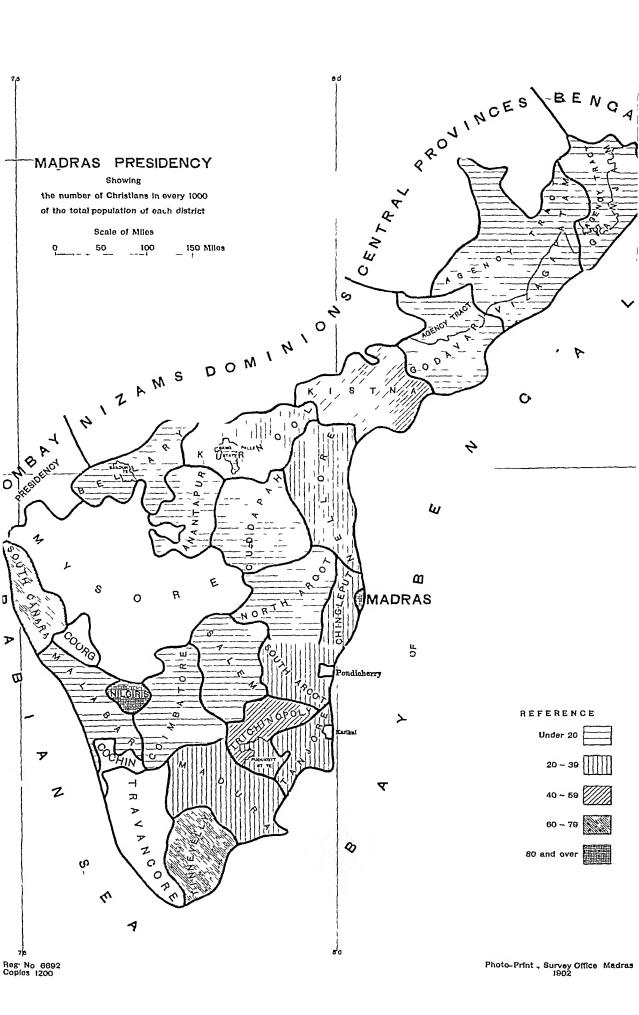
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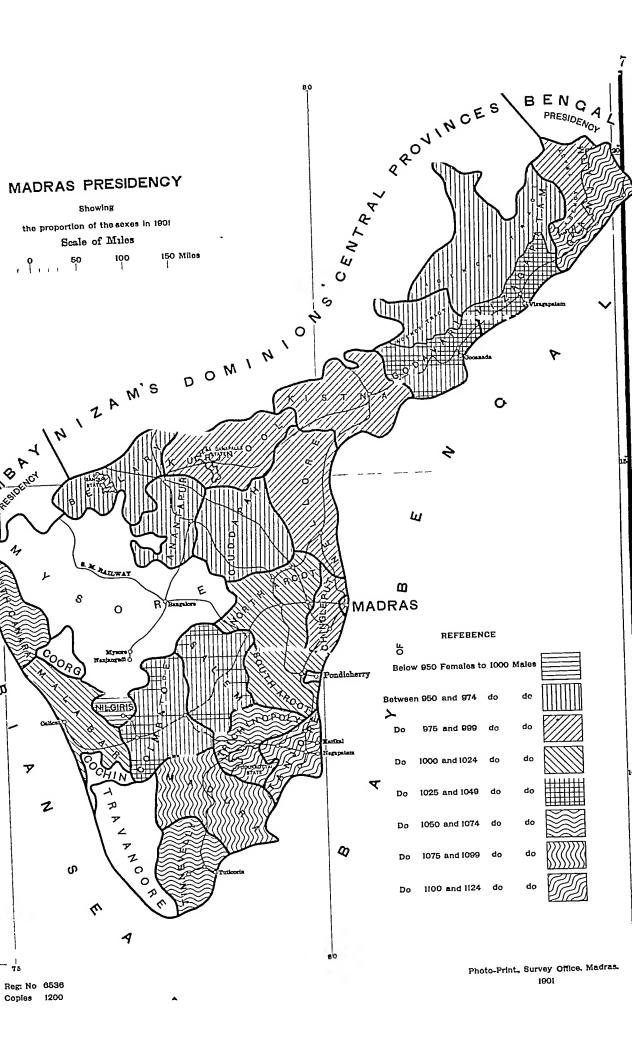
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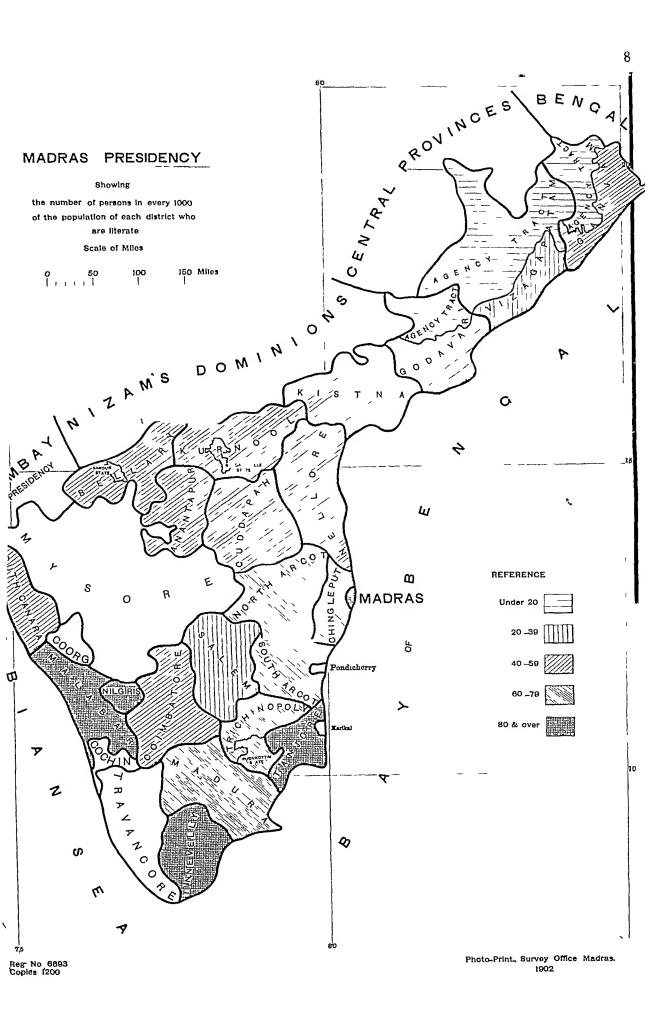










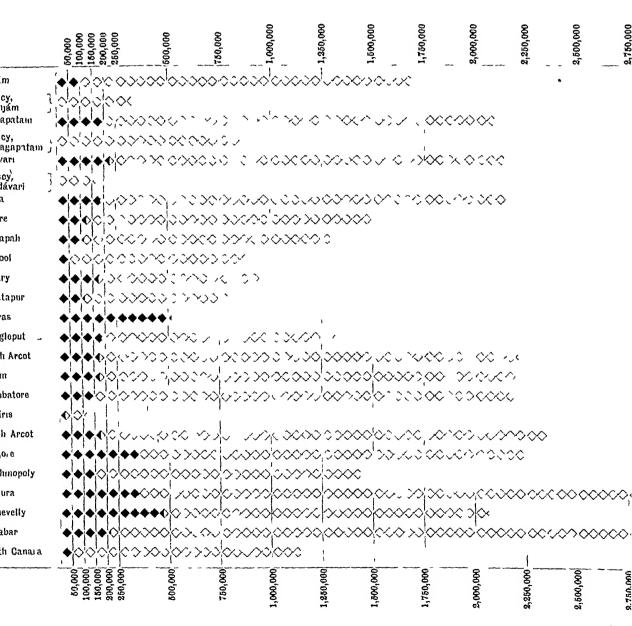


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10	Proportion of literate persons in certain age-periods among Hindus, Musalmans and Christians	VIII
11	Proportion of literate persons in each district among Hindus, Musalmans and Christians	ип
12	Proportion of the literate persons of each sex who are literate in certain languages	1111
13	Proportion of literate persons in certain selected castes	IX
14	Percentage of the total population speaking each of the principal languages	X
17	Percentage of the population in each district speaking each of the principal languages found in it	Z
16	Proportion of either sex of the persons enumerated in each district, except Madras and the Nilgiris who were born in adjoining districts and provinces	ZI
17	Proportion of either sex of the persons on merated in each district occept Madras and the Nilgiris, who were born elsewhere than in the district itself and the adjoining districts and provinces	XI
18	Proportion of the insure of each sex to the population of each district	XII
19	Do the deaf mute do do	117
20	Do the blind do do	XII
21	Do the lepers do do	117
	Proportion of the population of each sex suffering from each of the four infirmities at each of the last four censuses	XII
23	Percentage borne by certain of the larger castes to the total Hindu and Animist population	XIII
24	Proportion of Brilimans in the Hindu and Animist population of each district	XIII
	Percentage of the Hindu and Animist population included in each of the social precedence groups	XIII
26	Proportion of married and widowed among females under the age of 12 and of widowed among females of all ages, for certain selected castes	XIV
27	Percentage of persons supported by each "class" of occupations to the total population of the Presidency, and percentage of the population of the cities supported by	3121
	each "class" to the total population of such cities  Percentage of persons supported by each "order" of occupations to the total population	XL
	of the Presidency, and percentage of the population of the cities supported by each "order" to the total population of such cities	λV
	Percentage of the population of each district supported by agriculture	TT
30	The state of the s	XY
	Percentage of actual worlers in each "order" of occupations to the total number of persons supported by that order	XT
32	Percentage of female actual workers in each "order" of occupations to the total actual workers in that order	ΧT
33	Proportion to the total Christian population of the more numerously represented of the sects returned	хvп
	Percentage of the Christians in each district belonging to each of the more numerously represented sects of Christianity	II7Z
35	Proportion of European British subjects, other Europeans and Eurasians in the population of each district, except Madras City and the Nilgiris	nıvz

### SHOWING THE URBAN AND RURAL POPULATION IN EACH DISTRIC

be total number of diamonds represents the aggregate population of the district, while the black diamonds represent the population in it. Each diamond represents 50,000 persons

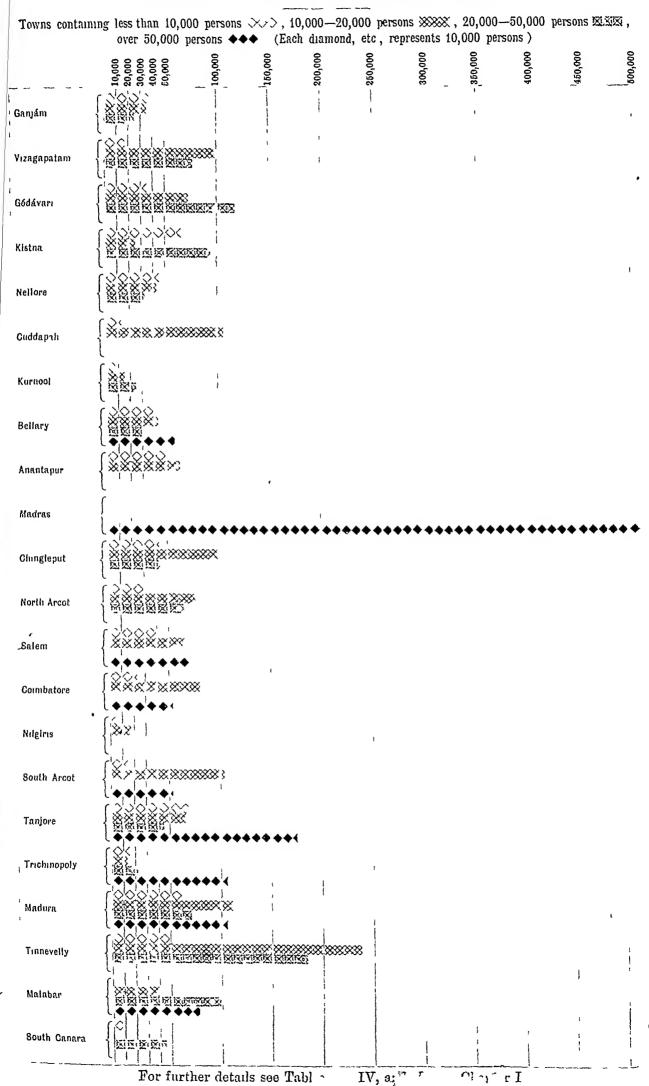


For further details see Tables I, III, IV, V, and Chapter I

No 2 SHOWING THE POPULATION OF EACH DISTRICT AT EACH OF THE FOUR CENSUSES OF 1871 1881 1891 AND 1901 Each diamond represents 50 000 persons. Rortis Arect

For further details see Table II and Chapter II

# SHOWING THE NUMBER OF THE URBAN POPULATION WHO RESIDE IN TOWNS OF CERTAIN SIZES



No. 4

### SHOWING THE MUSALMAN AND CHRISTIAN POPULATION IN EACH DISTRICT

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North Arcol	{ <b>*****</b>						
Balem	<b>₹</b> ◆◆¹4						
Cormbators	{ <b>∳</b> ◆4						
Ritgens	{						
South Arest	{ <b>**</b> *						
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Trichesopoly	128						
Madera	[*********						
Tienevelly	133248000						
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South Carrers	****		1				
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For further details see Table VI and Chapter III

# SHOWING THE NUMBER OF PERSONS IN EVERY 10,000 IN EACH DISTRICT WHO ARE HINDUS AND ANIMISTS, MUSALMANS, AND CHRISTIANS

Hindus and Ai	nimists, %%%	, Musalmans, 💠	🔷, Christians, 🤇	≫> Each	diamond, etc.	represents 200 persons
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## SHOWING THE NUMBER IN EVERY 10,000 PERSONS OF EITHER SEX RETURNED AT EACH OF THE PRESCRIBED AGE PERIODS (UNADJUSTED FIGURES)

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For further details see Table VII and Chapter IV

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## SHOWING FOR CERTAIN AGE PERIODS THE NUMBER IN 10,000 HINDUS, MUSALMANS AND CHRISTIANS WHO ARE UNMAR RIED MARRIED 50000 AND WIDOWED ++++

Each diamond etc. represents 200 persons.

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## SHOWING THE NUMBER IN EVERY 10,000 HINDUS MUSALMANS AND CHRISTIANS IN EACH OF CERTAIN AGE PERIODS WHO ARE LITERATE

Hinden, EZZi Minalmans, \*\*\* Christians, >>> Eacs diamond, etc., represents 60 persons.

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For further detail see Table VIII and Chapter V

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### SHOWING THE NUMBER IN EVERY 10,000 HINDUS, MUSALMANS-AND CHRISTIANS IN EACH OF CERTAIN AGE PERIODS WHO ARE LITERATE.

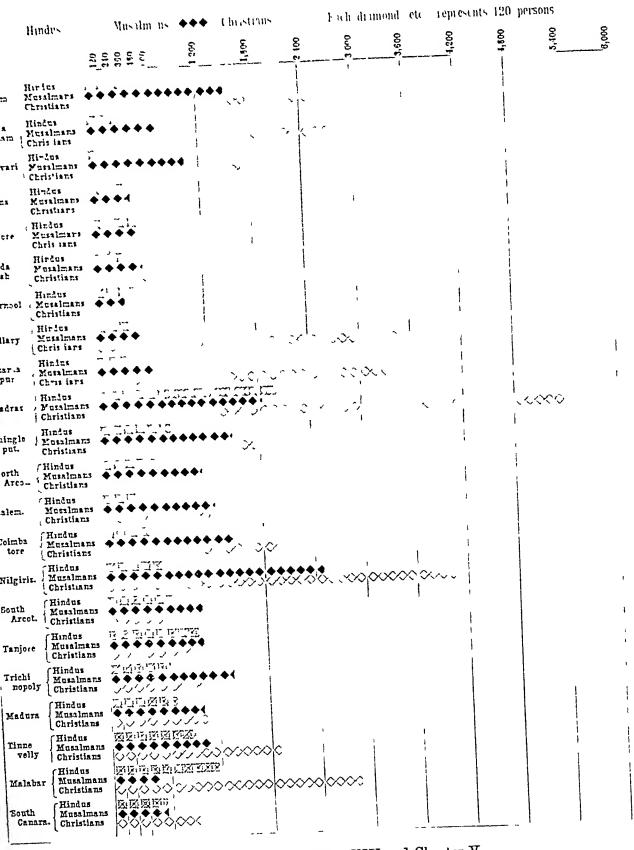
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For further detail see Table VIII and Chapter V

No 11

## WING FOR EACH DISTRICT THE NUMBER IN 10,000 HINDUS, MUSAL-IANS AND CHRISTIANS OF BOTH SEXES WHO ARE LITERATE



## SHOWING THE NUMBER IN EVERY 1,000 OF THE LITERATE OF EACH SEX WHO ARE LITERATE IN CERTAIN LANGUAGES

Hales, ♦♦♦ Females, ♦♦♦ Each diamond represents 20 persons.

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For further details see Table VIII and Chapter V

## SHOWING THE NUMBER IN EVERY 1,000 PERSONS OF THE CASTES IN TABLE IX WHO ARE LITERATE

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<sup>\*</sup> For further details see Table IX and Chapters V and VIII

#### SHOWING THE PERCENTAGE OF THE TOTAL POPULATION WHO SPEAK EACH OF THE PRINCIPAL LANGUAGES OF THE PRESIDENCY

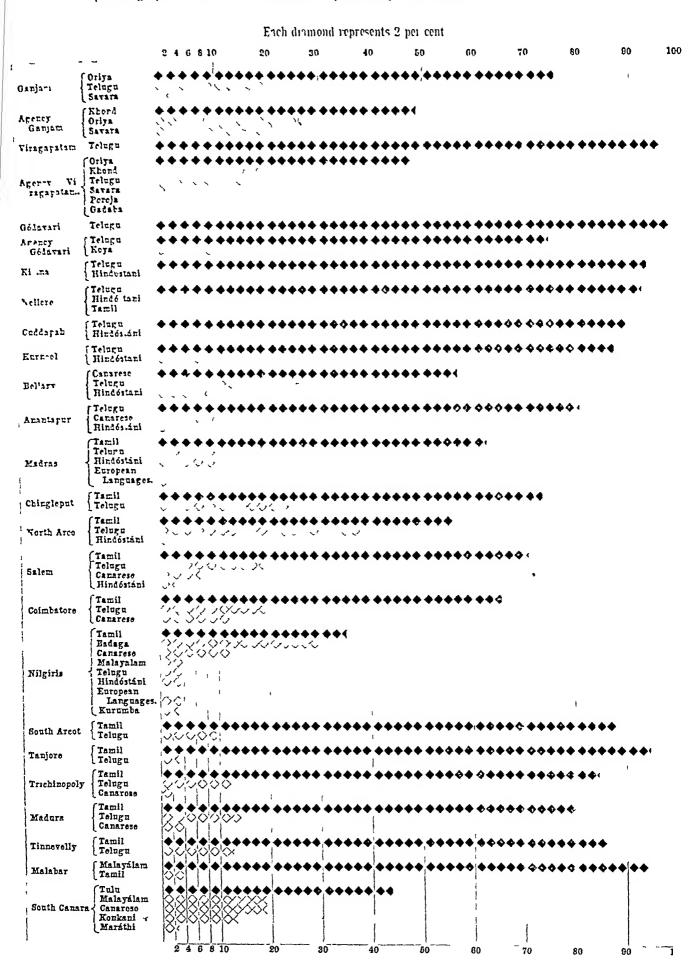
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For further details see Table X and Chapter VI.

## SHOWING THE PERCENTAGE OF THE POPULATION IN EACH DISTRICT WHO SPEAK EACH OF THE PRINCIPAL LANGUAGES FOUND IN IT

(The language of most common occurrence is represented by Black Diamonds and others by White )



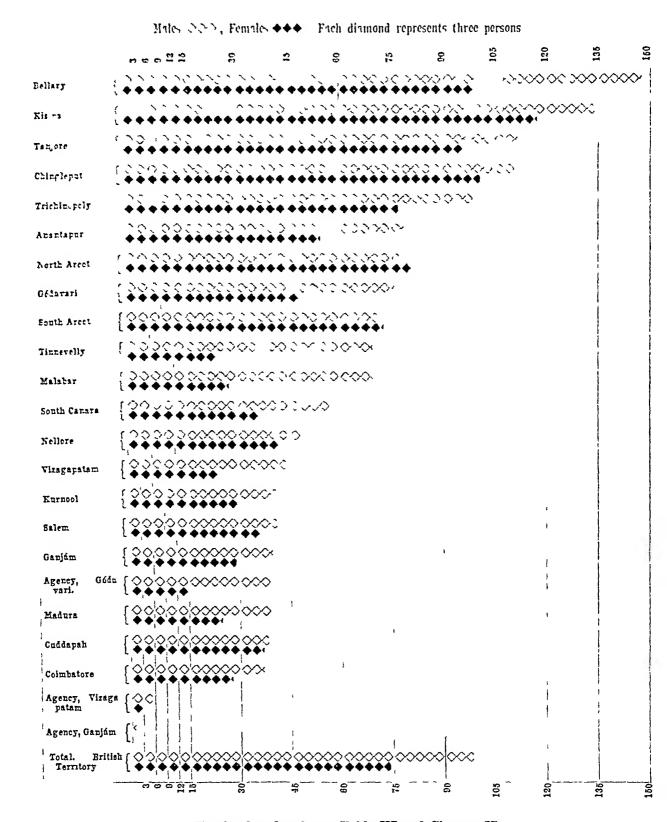
## SHOWING FOR EACH DISTRICT EXCEPT MADRAS AND THE NILGIRIS THE NUMBER IN EVERY 10,000 BORN IN ADJOINING DISTRICTS AND PROVINCES MALES 000 FEMALES +++

#### Each diamond represents 15 persons.

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SHOWING FOR EACH DISTRICT EXCEPT MADRAS AND THE NILGIRIS THE NUMBER IN EVERY 10,000 BORN ELSEWHERE THAN IN THE DISTRICT ITSELF AND THE ADJOINING DISTRICTS AND PROVINCES



For further details see Table XI and Chapter II

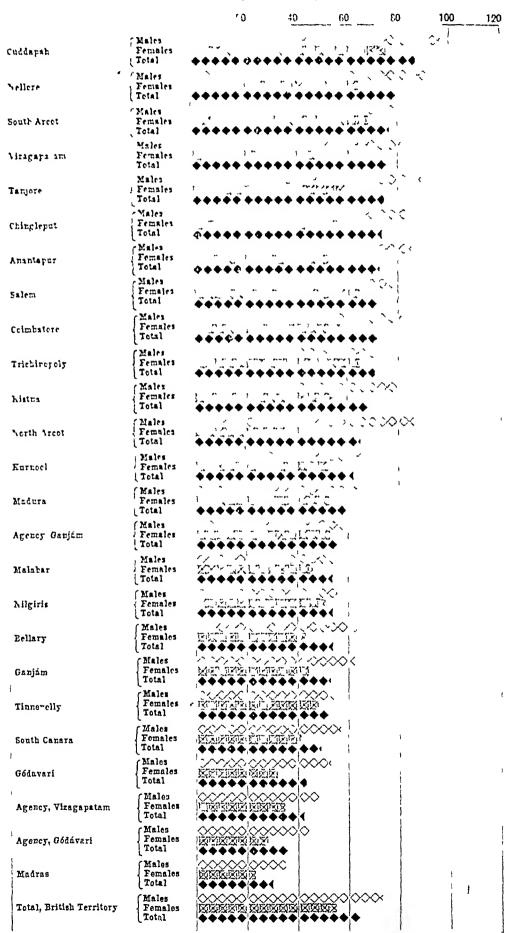
SHOWING THE MALES &XXX, FEMALES SEE AND PERSONS \*\*\* IN EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WHO ARE INSANE

Each diamond, etc., represents four persons.

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# SHOWING THE MALES →, FEMALES → AND PERSONS ♦♦♦ IN EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WHO ARE DEAF-MUTES

Each drunond etc represents four persons



## SHOWING THE MALES ON FEMALES AND PERSONS OF THE POPULATION OF MACH DISTRICT WHO ARE BLIND

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# SHOWING THE MALES ON, FEMALES WERE AND PERSONS \*\*\* I EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WH ARE LEPERS

Each diamond, etc., represents three persons

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For further details see Table XII " " Thapter  $V_y^{s_2}$ 

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## SHOWING THE NUMBER OF PERSONS PER MILLION OF THE POPULA TION SUFFERING FROM EACH OF THE FOUR INFIRMITIES AT EACH OF THE LAST FOUR CENSUSES

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For further details see Table XIII and Chapter V

No. 24

## SHOWING THE NUMBER OF BRAHMANS OF ALL CLASSES IN EVERY 1,000 OF THE HINDU AND ANIMIST POPULATION OF EACH DISTRICT

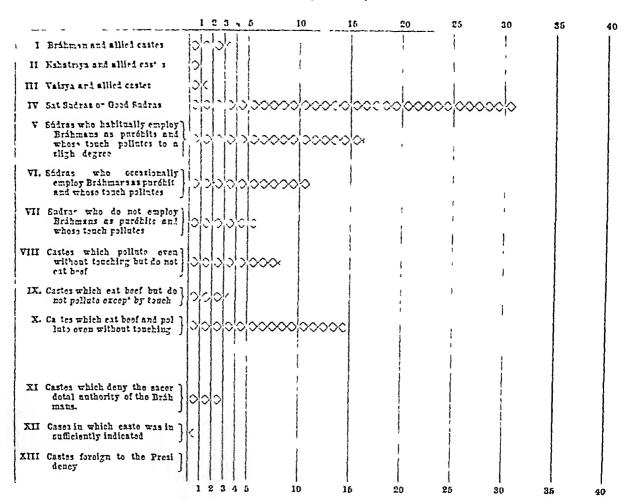
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For further details see Table XIII and Chapter VIII.

# SHOWING THE PERCENTAGE OF THE HINDU AND ANIMIST POPULATION WHO ARE INCLUDED IN EACH OF THE SOCIAL PRECEDENCE GROUPS

### Fach diamond represents 1 per cent



For further details see Chapter VIII

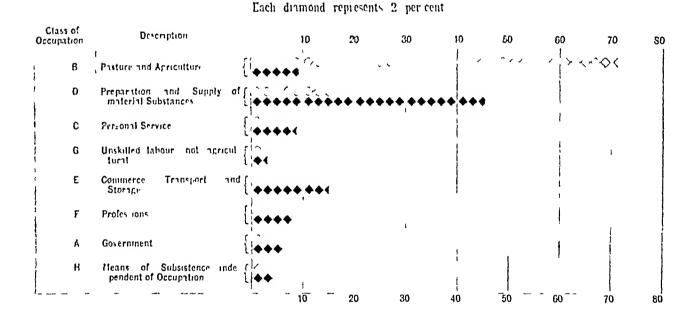
SHOWING FOR EACH CASTE IN TABLE XIV—(a) THE NUMBER IN EVERY 10 000 FEMALES UNDER THE AGE OF 12 WHO ARE EITHER MARRIED OR WIDOWS >>> (b) THE NUMBER IN EVERY 10,000 FEMALES OF ALL AGES WHO ARE WIDOWS \*\*\*

### Each dlamoud represents 70 persons.

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No 27

SHOWING (a) THE PERCENTAGE OF PERSONS SUPPORTED BY EACH "CLASS" OF OCCUPATIONS TO THE TOTAL POPULATION OF THE PRESIDENCY AND (b) THE PERCENTAGE OF THE POPULATION OF THE "CITIES" SUPPORTED BY EACH "CLASS" TO THE TOTAL POPULATION OF SUCH CITIES \*\*\*\*



For further details see Table XV and Chapter IX

(b) THE PERCENTAGE OF THE POPULATION OF THE CITIES SUPPORTED BY EACH ORDER TO THE TOTAL POPULATION OF SUCH CITIES"

Each diamond represents 2 per cent, Food, Drink and Streetants \*\*\*\*\*\* XII Textile F brise and Dress Personal, Hosenhold and Sam-tary Services. XXII Eastirwork and General Labour Learned of Artistic Profes- F IV Provision and Care of Assessing XY Wood, Case, Leaves, et 1 Administration XIII Matais of Pretious Stones XIX Transport nd Stanzan XVII Leather to XXIV Independent IX Redding XVIII Commerce XIV Glam, Earthern ad Monavaura VIII Light Faring and Foreign 3) Byppiementary Requirements XVI Drags, Gurns Dyes, etc. ti Defreca X V belos and Yemels XXI Sport III Service of Kative and Forsig

For further details see Table XV and Chapter IX.

No 29

## SHOWING THE PERCENTAGE OF THE POPULATION OF EACH DISTRICT SUPPORTED BY AGRICULTURE (ORDER V)

Each diamond represents 2 per cent

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For further details see Table XV and Chapter 1X

## SHOWING THE PERCENTAGE OF THE POPULATION OF EACH DISTRICT SUPPORTED BY INDUSTRIAL OCCUPATIONS (CLASS D)

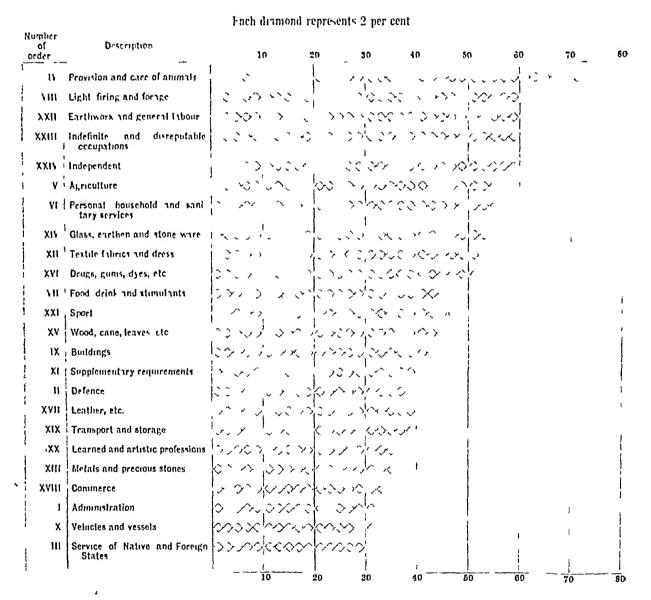
#### Each diamond represents 2 per cent.

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For further details see Table XV and Chapter IA.

No 31

# SHOWING THE PERCENTAGE OF ACTUAL WORKERS IN EACH "ORDER" OF OCCUPATIONS TO THE TOTAL NUMBER OF PERSONS SUPPORTED BY THAT ORDER.



For further details see Table XV and Chapter IX.

SHOWING THE PERCENTAGE OF FEMALE ACTUAL WORKERS IN EACH ORDER OF OCCUPATION TO THE TOTAL ACTUAL WORKERS IN THAT ORDER

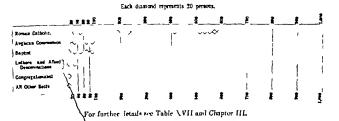
#### Each diamond represents 2 per cent.

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ш	Service of Native and Foreig States		,	1		

Frfuth r I tails see Table XV and Chapter IX

#### No. 33

SHOWING THE NUMBER IN EVERY 1000 OF THE CHRISTIAN POPULA TION WHO BELONG TO THE MORE NUMEROUSLY REPRE SENTED OF THE SECTS IN TABLE XVII



# SHOWING FOR EACH DISTRICT THE PERCENTAGE OF THE CHRISTIANS IN IT WHICH BELONG TO EACH OF THE MORE NUMEROUSLY REPRESENTED SECTS OF CHRISTIANITY.

Baptist Roman Catholic grappy Anglican Communion Lutheran and allied denominations ... Congressionalist 1974 19 Fach diamond etc. represents 2 per cent. Numbers less than 2 per cent ne not shown 2 4 6 5 10 70 foo 20 30 40 80 90 માનવાનામાં માનવામાં માનવાનામાં માનવાનામાં છે. તેમ કે કે મુખ્યાના માનવાનામાં માનવામાં માત્ર માત્ર માત્ર માત્ર મ Ganjam 1,5,5,5,4,5,4,5,4,7,4,7,4 C on on on on an appropriate appropriately sense Vizzga patam Unin an an an e Golavari no na an co no no noda Kis ra hellore 1 1111 Cuddapah . Natura di para di mara para da maga di prima propina di maga di di mandi di mandi di mandi di Mindi Mindi Mi Kurncoa Bellary and the fire the tree december in the properties of the continuous Anartapur THE THE LITE WAS ALL THE CONTRACT OF THE CONTRACT OF THE ( HIR BIN BIN ON DE REDUKARIZADIO EN BIOGRADIANES DEGREGARIZADIS REPURSARIMENTA REPURSARIZADIA Madras AND THE THE THE THE THE TREE PROPERTY THE PROPERTY OF THE TREE PROPERTY OF THE TREE PROPERTY AND THE TREE PROPERTY OF THE TREE PROPERTY Chingleput C DII DII DII 1911 MADIBUMADINI IMBADINI MADIBUMADI MADIBUMADI MADIBUMANI MADIMADI MADIMADI DI MADIMADI MADIMA horth Arcot ે કામ માર કુશ તેમ તમા સામાતમાં માં તમા સામાતમાં કુશ માતમાં મામાં માતમાં માતમાં મામાતમાં મામાતમાં મામાતમાં મામા Salem THE DISTRICT OF THE ADDRESS OF THE PROPERTY OF Coimbatore Kilgiris EN SIGN FOR THE THE DESIGNATION CHANGESTORIES RECOGNISM AND ASSESSED AS A STREET OF THE SIGNAL CHANGESTORIES AND A STREET OF THE SIGNAL CHANGESTORIES AND A STREET OF THE SIGNAL CHANGESTORIES AND A STREET OF THE SIGNAL CHANGESTORIES AND A STREET South Arcot որը որ որ որ արդարիանից արարագրութեր քանականութերի արարանական որ արդարանական հայարական հայարանական հայարական հ Tanjore Trichinopoly THE RECORD FOR THE PERSONAL PROPERTY AND THE Madura L*andananana* E AN AN ON THE MENTALMENT DESCRIPTION OF A PROPERTY OF A P , Tinnevelly այր որ ար ար ությունություն հետականում համականում հետականություն հետականում հետականում հետականում համականում հ Malabar Bouth Canara 30 2 4 6 8 10 20 40 50 90 100

For further details see Table XVII and Chapter III

H.

HOWING THE NUMBER OF EUROPEAN BRITISH SUBJECTS, OTHER EUROPEANS AND EURASIANS PER MILLION OF THE POPULATION IN EACH DISTRICT EXCEPT MADRAS CITY AND THE NILGIBIS

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### CENSUS OF INDIA, 1901.

### MADRAS.

IMPERIAL SERIES, VOLUME XV. PROVINCIAL SERIES, PART I.

### THE REPORT ON THE CENSUS.

### INTRODUCTORY

This report is contained in four volumes which are respectively numbered as under in the Imperial series comprising the volumes for the whole of India, and in the Provincial series consisting of those which relate only to this Presidency.—

	Ing rist series	Provincial series
The Report proper (the present volume)	$\lambda$ of $\lambda\lambda$	Part [
The Imperral Tables	,, \\-1	11
The Provincial Tables	71-B	", III
The report on the administration of the consus	" <b>\\-</b> (	" IV

An index to all four parts will be found at the beginning of the present volume, and to each part is prefixed a detailed table of its own particular contents. It will be seen from these that Part IV the Administrative Volume deals only with the machinery used in taking the census and compiling the results. It is thus unconnected with the present volume and indeed only a limited number of copies of it have been struck and it does not in strictness form one of the Imperial series. Part III, the Provincial Tables, contains figures to the smaller revenue areas known as taluks, and is not likely to require to be referred to except for purposes connected with detailed administration. There thus remain for immediate consideration only Parts I and II,—this present volume and the Imperial Tables. These Imperial Tables give statistics by districts and states and in some cases by criticis, or towns containing over 50,000 inhabitants. They are 19 in number and the figures in each of them are considered in the chapter of the present volume which is set opposite to it below —

	Number and contents of In permit Fubli	Chapter of this volume in which it is discussed
III	Area, houses and population in each district Towns and villages classified by population Towns classified by population, with variatious since 1871 Towns arranged by districts, with population by religion	I Distribution of the population
VI VI II	Wariation in population of each district since 1871 Birth place in each district and etc Religious in each district Sects of Christians in each district	II Movement of the population    Population
VII VIII VIII	Age, sex and evil condition in each district and enty Civil condition in selected castes Education in each district and enty Education in selected castes	IV Age, sex and eval condition  V Education

<sup>\*</sup> In 1891 these were printed in the 21 separate volumes of "taluk and village statistics" which were prepared for each of the 21 districts (excluding Madras) of the Presidency. This year these 21 volumes contain statistics for villages only. It seems probable that some of these Provincial Tables might be replaced by others of greater interest, and it is suggested that the point should be considered at the next census.

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X Language (e. parent torque) in each district

X Language (e. parent torque) in each district

U Infirmities (i.e., imminity deal-truttism, blimbress and leprosy)

by ages and b district

XII A. Infirmities in each easte

VIII Cast tribo or race in each district

XIII. Cast tribo or race in each district

XVI Occupations in each district and city

XVI Occupations in each district and city

XVI Occupations of selected easter

As a rule however there is no necessarious and formulation.
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As a rule however there is no necessary to rules to any of these Importal Tables unless actual detailed figures are required, for at the end of the chapter discussing each Table the principal statistics therein are exhibited in condensed and proportional form in sub-adary tables. This present volume is therefore complete in itself and can be princed without reference to any of the other three parts. The main facts to be gathered from the sub-idary tables are still further condensed in the eight map and 53 deagrams prefixed to this volume which thus contain a kind of double-distillate of census. The execution of these dagrams which are the first lawre over in which ordinary printing methods have been employed does much credit to the ingenuity of life Hill, Superintendent of the Government Press and of Mr. It her her his Deputy Superintendent, Their virtuo lies in the fact that they are very mexpusive. Whereas lithographed or xing-block diagrams cost a considerable out to execute originally and an appreciable amount for each subsequent copy these as he set up by any ordinary compositor a cheaply as a page of any other matter and any number of copies can be struck for little more than the cost of the paper of which they are printed.

The careas with which this report deals was the fourth regular enumeration of the population of the Presidency which has been undertaken the first being in 1871 and the two others at intervals of ten years thereafter. Prior to 1871 estimates of the population had been made through the agency of the ordinary village staff of the Revenue Department. The first of these attempts took place in 1831-2:, and a second followed in 1836-35. In the fifteen rears between 1851 and 1866 quit quennual returns were complied by the Board of Revenue. All of these however were rough estimates rather than actual computations, and the figures in them are worthless. In 1851 for instance the population of Madras City was entered as 720 000 or some 211-000 more than its actual strength to-day fifty years later.

The centus of 1901 was taken on the might of the ist March, that date being solected because there was a good moon then, and because few fairs and festivals which would take the people away from their bones I Il upon it. In certain area called the non-archimonous tracts" (see page 23 and Appendix & of the administrative column) where the difficulty of getting about the counter made a might censu impossible or where there were not enough enumerators to enable it to be fair bed in one day the enumeration was made by day high on the morning of the "all March or was even syread over several weeks before that date

The administrative volume contains detailed particulars of the machinery employed throughout the operations and only the brefest sketch of the matter present here. As 94 preent of the population are totally illiterate it was not possible to follow the particular of the population are totally illiterate it was not possible to follow the particular of the neity of the particulars of the members of his family and call for it again ubsequently. It was not essent to provide a bit rate openly which would be able to writ up for the whole of the people the particular which with the rarest is priors they were unable to enter for themselves. The whole of the Proudence was accordingly marked out into block containing about 30 houses each and an enumerator was appointed to each of them to fill up the scheduler for the person found int on the night of the error u. The block were grouped into compact containing some 20 tlocks a psece which were under the control of "supervisors and these were again arrang I into

were unser the control of supertreors and love acro agoin arrange I into charges, comprising on an average some 14 circles, to each of which a "charge-superintendent was appointed. Nujervisors and charge-superintendent were usually official in the employ of Government and were responsible for the accuracy of the work in the area, they controlled. There were 220 335 enumerators, 14 °77 apperrisors and 107" charge-superintendents

Except in the wildest of the non-synchronous tracts there was a Preliminary and a Final Enumeration. The former took place during January and Fobruary and consisted in the entry by the enumerators in the schedules of particulars for all persons then resident in each block. This was thereafter very thoroughly checked by the superior members of the consts staff. At the Final Enumeration, which occurred on the night of the 1st March, the enumerators went round their blocks again and corrected the previous entries with reference to the changes in the inhabitants thereof which had occurred in the interim—striking out the entries for persons no longer present and filling up the new energy particulars for new arrivals.

Some entions letters were received in this office while this work was going on One individual wrote to say that as he was frequently on the move he was likely to be missed out and so enclosed the necessary particulars regarding himself Another isked that all the enumerators might be told to look for his long-lost brother (description as per margin) who had disappoined and left no trice. Some of the entries met with during the checking of the Prehiminary Enumeration were also out of the common. One enumerator modestly wrote himself down in the schedule as 'alliterate' which in consts phrascology me ins 'unable to read and write'. Another entered particulars for a sunt buried in an ancient tomb and pleaded in excuse the common belief in the neighbourhood that the holy man was still alive within his shrine. A third finding a census number on the village temple, boldly enumerated the god inside it. "Name, Ganesha, Religion, Hindu, Sex, male. Civil condition, married, After about 200 years, Means of subsistence, offerings from the villagers" etc.

The morning after the census the enumerators met their supervisor at a spot previously agreed upon and added up the totals of the houses, the males and the females entered in their schedules. The supervisor compiled the total for his circle and sent it by the quickest route to the Tahsildar of the taluk who similarly compiled totals for the taluk and sent them at once to the Collector of the district Collectors telegraphed the totals so obtained to the Census Commissioner for India and to this office. The last of these telegrams was received on the 8th March, or within a week after the enumeration, and the difference between the "provisional total" of the population of the Presidency entered in them and the figures eventually farrived at by the central central central of 21 persons in 100 000.

On the arrival of the scheduler in the central census offices (there were 30 tons of them) the entries in them were abstracted and tabulated by what is known as "the slip system," the cardinal principle of which was borrowed from recent practice on the Continent. Under this system the particulars entered in the schedules regarding each person enumerated in any taluk were copied in an abbreviated form on to a "slip" of paper—one slip being made out for each person,—and these slips underword successive sorting in accordance with the various particulars written upon them, the result of each sorting being ascertained and entered in the statistical table relating to that particular. Thus the slips for the taluk (an average taluk contains some 150,000 persons) were first sorted into two lots according as the person entered on each was a male or a female, the number in each lot was counted and the result entered in the table showing particulars of sexes. The slips of each sex were then septimately sorted according to the religion of the person represented by each, and the number of each religion was similarly counted and entered in the table showing folgions by sexes and so on for all the other particulars required by the statistical tables. The totals so obtained for the various taluks were afterwards compiled into totals for each district, and these latter were again compiled to give the totals for the Presidency.

To reduce the amount of shp-writing to be done and to facilitate sorting, the shps were of different colours and thapes. The colours varied with the religions of the persons enumerated. If an individual was a Hindu by religion, the particulars in the schedule regarding him or her were written on a slip made of brown paper. If he was a Musalman, a whity-brown slip was used, if a Christian, a pink one, and so on. The shapes varied both with the civil condition (unmarried, married or widowed) of the persons enumerated and also with their sex. If an individual

was unmerned the particulars regarding him or her were written on a short, broad slip. If he was married a longer slip of the same breadth was used and if widowed a narrower and still longer slip. If the individual was a male a slip which was a complete rectangle was employed but if she was of the other sex, a slip with the top right hand corner cut off it was used. Thus each slip showed by its colour and stape the religion civil condition, and sex of the person it represented and none of these purtrainers had to be copied on to it. The population of the Presidency is 38 millions so that the necessity of coping 114 million entries we thus avoided. The colours and shapes also greatly assured the sorting of the slip. To obtain information for all the Tables prescribed, each of the 38 millions of slips had to be sorted at least screen times, and some of those belonging to religious and on tes for which specially detailed particulars were required had to be sorted as many a thirteen times. On the whole it may be calculated that each of the slips had to be sorted once

The work of copying and sorting the slips began on the 20th March and a as practically complete by the 24th August, or in five months. Vineteen hundred men, who were paid by the linese were employed upon it. The compilation and fair copying of the figures took a smaller office numbering about 120 men on an average some two months more to complete, the work being finished by the 15th October. The root of copying was like 332 per milhon ships, and that of sorting averaged Rs. 119 per million ships for each time they were sorted. The total cost of copying and sorting all the ships and compiling the results was Rs. 2,05 950 or Rs. 5.4–9 per thousand of the population dealt with The whole cost of the centus from beginning to end including every description of charge was Rs. 2,3,455 or Rs. 7.5–5 per thousand of the population.

Owing to the slip-system it was the chargest and quickest crosses of which I was been able to find any record. In 1891 the preparation of the Tables in this Prosidency took fourteen months longer and the whole cost of the operations was Rs. 179 022 or Rs 13-4-0 per thousand of the population and this although in that year the sidence of Government officers departed to crosses work were debited to the lepartment to which they belonged, wherea this year they were charged to the corners accounts, a course which involved an addition of its. 28 735 to the expenditure in these latter. In 1891 the Pumph did the work far more cheaply than any other province in India owing to its employing village accountants, but over there the cost was Rs. 9-12-2 per thousand.

Of consuces in western countries the latest of which any detail are obtainable 14 that of Cuba taken by the Government of the United States in 1809 The report th room congratulates steelf on the "unparalleled record of speedy work" achieved but the tabulation there took the same length of time a ours did here namely five months though the population of Cuba i one and-a-half millions against the 38 The total cost of the Cuba census works out to Rs. (16 per million of Madra thousand of the population and the cost of preparing the tables to Rs. 10s per thousand, or nearly twenty times a much as the cost here. This latter work was d n by the Hollerith muchine which was also used in the last consus of the I mited States and in at least three other recent consumes the other side of bues. The machine coust is of a board containing over 200 kers, like those of a typewriter on h of which is marked with some one of the particulars which have to be recorded about each person enumerated. Thus there are keys to denote the variou more which are likely to be returned others for the three civil conditions, others for the varse s ages and so ou. He touching of a key punches a hole in a particular part of a civil a laced underneath it. Tabulation is effected by touch my the kers appropriate to each of the particulars entered in the schedule for each person and so recording on one card by means of holes punched in certain part of it all the information regarding that person. The cards are afterwards sorted by an automatic electrical machine which also simultaneously counts them.

The population of Overy and of Dangthers Civil and Military Station, think was dealt with in our others in jurished in these relimentame.

It his been seen that this method is neither as cheap nor as speedy as the "ship system but probably it will be claimed that it is more accurate. Comparative tests of the accuracy of the two methods are of course not producible, but it seems clear that to pick out the right keys from among over 200 different ones is a more difficult matter than to copy out a slip, and that the detection of maccuracy in this copying is cisici than the discovery of cases in which the wrong key was touched. Over 10 per cont. of all the slips copied in the Madras offices were checked by men who drew higher pay than those who wrote them and who were paid rewards for detecting mistakes in them So accurately was the mechanical work of copying done that the highest percentage of slips in which mistakes were found in any one As each ship contained some eight entries, the percentage of mistakes detected to entries made was thus one eighth of this figure or 08, or 8 in 10,000 In the list fortught of the work the errors detected fell to between 4 and 5 in 10 000. Over 60 per cent of the slips sorted were also checked on the same principles and the detection of mistakes in bundles of sorted slips is an extremely The only results with which it is no present possible to compare those of the present census are those obtained in 1891 by the "abstraction sheet' system, and the comparison is greatly in favour of the slip system, is will be seen again and again in the course of this report. It was istomishing to see how accurately the clerks sorted and counted large masses of 150,000 or 200,000 slaps. Padging was impossible and yet differences of is much is one in 10 000 between the result of one counting and that of mother were the exception rather than the rule

The adoption of the Hollerth michine, or my alhed system, in this country would deprive us of the natural advantage of cheip labour which we posses. It would require trained and intelligent men to operate the key-boards referred to, where is any clerk who can read and write can soit slips and the work becomes so mechanical that the dullest men get to do it accurately. Moreover, with our complicated scheme of occupations, which contains 520 heads against the 18 presented in Cubi, and our numerous castes and races (450 against 5 in Cuba) the punching machines would require a bewildering number of keys. Further every entry of occupation and every entry of caste would have to be separately classified on the schedules themselves by trained men, before these schedules wont to the punchers, where is under the slip system the slips came to the classifiers tied up in bundles of a hundred slips all containing the same entry and the number of classifications to be made was thus only one hundred the of what it would otherwise have been

The ship system might however, be greatly cheapened and duckened by having the enumeration recorded in the first instance on the ships themselves, that is, by hiving the census entries for each person written on a separate piece of paper. This would save the cost of ship copying and also that of the paper required for the ships which this year weighed more and cost more than all that used at the onumeration itself. The pieces of paper so used would all have to be of one colour and one shape, but this would matter little, is under the methods followed in the Madras offices the ships were sorted according to solves and religious once for all at the beginning of the operations, and were kept separate throughout afterwards. It is therefore in only one sorting that the want of the assistance afforded by colour and shape would be felt.

From the beginning of this census to its end,—in the enumeration in the districts, in the preparation of the Tables in the central offices, and in the writing of this report,—I have incurred more obligations to the work of others than I can hope to adequately repay

In the work in the districts the excellence of the arrangements made by Collectors, to whom the census came as a very heavy addition to already heavy duties, rendered it possible to complete the whole of the steps preliminary to the enumeration three weeks before the date fixed for its commencement, to record it on 38 lakhs of schedules less than were found necessary in 1891, although the population was 2½ millions more than in that year, and to prepare the provisional totals with a speed and an accuracy greatly in advance of all previous records. At the enumeration itself, no less than 177,000 private individuals ungrudgingly gave their assistance, often at the cost of considerable hardship and inconvenience to themselves, and it is not too much to say that without their help the task would have been an all but impossible one

6 INTRODUCTORY

In the central commus offices the stram was such as no one employed in them is likely readily to forget, and all the nine Deputy Superintendents who were inimized the charge of them worked with a loyalty and enthinsian which it would be difficult to surpass. These nine officers were al.R.R.P. P. Govinda Menon, First Arsustant in the Settlement Department of the Board of Revonus If M. S. Mascaronhas Special Plague Assistant, Local and Muncipal Secretariat and M. R.Bys, R. Nagasundaram Ayor Houru Sheristadar of South Aroot K. Schahoba lapati Pantolu Tabsildar of Bapatha. S. N. V. Rajachar Tabsildar Conjection D. Umamahasyatar Rac, Tabsildar of Cocanada. O' Truvenkatachari, English Hood Clerk, Nellors. M. Venkat Rac. English Heed Clerk, South Canara. and K. Rapagopal Rac. Deputy Tabsildar of Parlatimedi. Where all did will, it would be unvidious to particularise but M.R.R.P. P. Govinda Meson deserves my special thanks for the manner in which after the conclusion of the sorting in his own office he organized and usenaged the office when compiled the Imporal Tables.

In writing this report I have been much assisted by the many correspondents who have contributed to the preparation of the caste glossary attached to Chapter VIII by M Striavas Ayrangar of my personal office whose help in the same matter was invaluable and by my assistant S Dandispan Ayrar who combines making accuracy with an uncommon capacity for continuous hard work. Lastly I must express my acknowledgments to Mr R. Hill the Superintendent of the Government Press, Madras, for the help which he gave me from the beginning of the work to the end of it, and for the foreaght, order and method with which he printed and distributed the five million schedules and other papers which were required for the enumeristical, cut the 42 million align which were used in the central offices and managed the heavy printing which this report involved. All these matters had to be carried through in addition to the ordinary work of the Press and all of them were performed with a promptitude and smoothness which reflects the greatest credit on its organisation and management.

In conclusion, critics of this report may perhaps be reminded that it labours under the disadrantage of haring been written against time the Government of India having ordered that it should be completed by the end of March 1002 although the 1801 report was not finished until a whole year later

### OHAPTER J

### THE DISTRIBUTION OF THE POPULATION

The Presidency and its districts

The Presidency and its districts

Situation configuration and boundaries can be gathered from the first of the maps attached to this volume. In consulting this it must, however, be borne in mind that this report does not deal with the Native State of Mysore or the adjoining British Province of Coorg, neither of which are included in the Presidency, nor with the two Native States of Travancero and Cochin on the west coast, which, though they have direct political relations with the Government of Madias, had their own Census Superintendents who are publishing their own accounts of the operations under their charge. The only three States dealt with in this report are the three small principalities of Pudukkéttai Banganapalle and Sandur. These three are the only areas within the Presidency the chiefs of which exercise any sovereign power. The other Mahárajas and Rajis in Madias are merely zamindars, or proprietors, subject to the payment of a fixed annual sum to Government, of certain landed estates.

The method upon which the Presidency is administered can be gathered from the various annual departmental reports and the compilations of standing information upon the subject, and need not be discussed at length It is sufficient to explain that it is divided into the 22 districts which are shown in the various maps and tables, in each of which executive authority is vested in a Collector, and that these districts are again sub-divided for administrative purposes into taluks (see the second of the maps at the beginning of this volume, the chief executive officers of which are called Tahsildars. The 'agency tracts' attached to Ganjam, Vizagaputam and Gólas no are not separate administrative districts, they are areas covered with hill and jungle which ite peopled mainly by forest tribes and in which little of the ordinary law of the country is in force, and they are shown separately in the maps and tables because, as will be seen immediately, they differ very widely in climate, religion, language, and other matters from the districts to which they are attached Municipalities are frequently referred to in the course of this report, and it may be explained that they are governed by councils which are empowered by special acts to lovy taxes and to spend thom upon roads, schools, sanitation and so on, but which do not possess the magisterial powers usually vested in the councillors of an English Borough

It is difficult to carry away a clear idea of the very different conditions which provail in the various parts of the Presidency, if the facts regarding them are considered in a state of diffusion throughout all its 22 districts, but these districts arrange themselves into five Natural Divisions, the characteristics of each of which are distinct, and throughout this report the main facts of each subject dealt with have accordingly been focused into proportional and comparative figures for these five Divisions

The boundaries of the Divisions are shown in the first map in this volume First comes the Agency Division. This, as the map shows, and as has been mentioned above, consists almost entirely of jungle and low hills, and it differs altogether from all the others. From the statement printed at the end of this chapter, it will be seen that it is a sparsely peopled tract inhabited largely by Animistic tribes, which speak languages peculiar to themselves, live mainly in very small villages, scarcely ever leave their own country, depend almost entirely upon agriculture, and are almost wholly illiterate. It contains no railways and hardly any reads, trade being conducted by means of pack bullocks, but in a great part of it the rainfall is over 50 inches a year, and if its communications were improved and more enterprise was infused into its people, it might become a prosperous country in spite of its feverish climate.

Next to the Agency in several of its characteristics, though not in geographical position, comes the Decrus D vision. Like the people of the Agencies its inhabitants are very largely agricultural are few in proportion to its area, increase but slowly and are more than usually illustrate. The districts in it, which are usually known as the Ceded Districts, are mostly infertille and are seldom irrugable, and as it has an annual rainfall which is always under 30 inches and sometimes under 25 and as the people in it subsist erem increase of its inhabitants are naturally both of them low. The less of population during the 1876 famines was heari it in it than anywhere else but this is being slowly recovered largely by immigration. Still, times are too herd and its people consist too largely of book ward Hindóstial speaking Musalmans for education to flourish. Most of its inhabit ants speal. Teluga, but Canarese is also largely used. Its inland position makes the palm tree are within it, and as rocks are only too plentiful, its houses are usually made of rough stone with flat roofs of mid and faggots instead of being built of mud and thatched with pelin-leaves as in the districts occurred the conet. Some of its villages still bear traces in their fortified construction of the time when it belonged to Hydershail State. Its high temperature and general matritural twee stave deterred Brillmans and Europeans from softling in it in large numbers (see dargemis Not 24 and 35) though the troops stationed at Bellary keep up the percentage of the latter in that perticular districts.

The other three Natural Divisions are more favoured by nature than these to The East Levis Unisson possesses two large irrigated areas in the deltas of the Gédávari and Kistna rivers, and has a ruinfull which averages between 30 and 40 inches and though its population is not so dense or so well educated as that of the two Divisions further south, the rate of increase of its inhabitant is the highest of any of the five and its capacity for further progress is very considerable. It is essentially the land of the Telugus.

The Sauthern Director is the country of the Tamils, of the Hindus and of the Antive Christians. Its runfull averages on the whole nearer 40 than 30 inches annually it includes the fertile irrigated delta of the Cauvery river and the area commanded by the Pertyis irrigation scheme and it contains three of the richest district in the Presidency. Its population is more within than that may other Division, and in density and literacy its people come second only to those of the west cost.

The Heat Coast D at the difference much from the last three as the Agentues do but in entirely different respects. The Western Ghata behind it check the south-west monacon and bring down on the whole Division the moisture which that current curries. The minfall is consequently over 100 inches everywhere, and in places at 1 five and six times as heavy as on the other coast. Thus three wet crops a year on unirrigated land are a common occurrence the Division is very rich and it has a lenser population and a larger proportion of literate persons than any other Cut off as it is by these hills from the rest of the Presidency immigrant to it are rare and it people are stay-at home folk. They are marcover different from those of the other Divisions in language (Malayslam, Tulu, and Canarese being their prin cuted verneculars) in appearance, in dress, in customs and even in their laws of inheritance Until the railway under the Simplon brings the glaciers round Brigue within a few minutes run of the vineyards and orchards of Domo d'Ossola, the line which lead through the gap in the Western Ghats at Palghat from Coumbatore di triet into the adjoining Malabar country will probably continue to afford a more usiden contrast between the surroundings amed which it sets out and the landscape to which it lend than i off red by any other journey of equal length. The train leav w behind it an arul, almo t trecless level upland, detted with the typical cast con t liamlet inhabited by Tamil villagers in the usual red garment and in a f w minutes enter a country of rice field and perconial streams, of bamboos and palms which t broken up into an emilies succession of small red laterito hills, in and out of sluch the paidr flats wind, and at the foot of which are the houses of the ryots There dwellings are not arranged in villages or hamlets like those of a few miles back but each is built within it own fenced compound while the women round

them are clad in white or blue, instead of red, cloths, and the men wear their top-knots in front instead of behind. The types of countenance met with differ entirely from those which provailed an hour ago, the style of the houses and temples is wholly changed, and even the names of the stations on the platform lamps are in a new vernacular. Behind and above the whole scene stand the Western Ghats, looking down at the changes they have made and are perpetuating

There are thus at least four climates within the Presidency, five tracts with vernaculars and castes of their own and five Divisions which differ greatly among one another in essential characteristics. The importance of these facts must serve

as some excuse for the length at which they have been referred to

3 Imperial Table I gives the are rand population of the various districts of the Excluding the Foundatory States, its total Presidency Salient statistics of area and popu area is 111705 square miles, or about 20,000 square miles larger than the United Kingdom, and its population is 38 199 162 which is slightly gierter than that of the United Kingdom at the census of 1894. The largest and most populous district is Vizagaputam, which has an men of 17,200 square miles and 2,000,000 inhabitants,—a sufficiently heavy burden for the shoulders of one Collector The smallest is Madras City with an area of 27 square miles but the least populous is the Nilgiris, which has only 111,000 inhibitants, or less than a fourth of the number living within the Municipality of Excluding the exceptional cases of Madras City and the Nilgiri plateau, the average area of a district is 7 036 square miles, or rather less than that of Wales, and its average population is 1,570,000, or considerably more than that of Wales Of the total population 1,275,178, or 11 per cent, has in towns and the average population of a town is 18,270. In the Presidency as a whole there are 1,028 females to every 1,000 males and in the towns 1,038 to every 1,000

This chapter will deal successively with the density of the population in the various districts, taluks and larger towns, with its distribution between towns and villages, and with the house-room available for it, that is, the average number of persons living in each house. It will conclude with a consideration of the special conditions regarding density, house-room, and other matters which obtain in the

various divisions and wards of Madias City

# DENSITY OF THE POPULATION.

A Subsidiary table 1 at the end of this chapter shows the mean density of the population per square mile deduced from the figures in Imperial Table I already referred to and compares it with the similar figures for each of the other three consuses which have been taken. The districts are grouped in this table according to the Natural Divisions above referred to, and within each Natural Division they are arranged in the order of the density of their population at the present census. In calculating the various mean densities, the area and population of the towns containing even 50,000 inhabitants which are separately entered at the foot of the table have in each case been excluded from those of the district in which the town is situated, since all practical questions relating to the density of the population and its pressure on the means of subsistence concern themselves chiefly with the rural section of the people

The mean densities shown against Ganjam and Vizagapatam are probably incorrect. The latter, in particular, will appear suspiciously high to anyone who has travelled through the district. The explanation is that neither district has ever been accurately surveyed. The only figures of their areas which are available are some which have been computed from the atlas sheets of the Trigonometrical survey, or from maps prepared therefrom, and experience in other districts has shown that these seldom approximate to the results eventually obtained by actual cadastral survey. The statistics of the Revenue department do not assist in the determination of correct areas, as a large portion of both districts is zamindari land, and at the permanent assessment the area of all this was apparently greatly understated with the object of reducing the amount of peishcush payable to Government

upon it

The mean densities at former enumerations entered against the districts in subsidiary table I have been taken from the Census Reports of the years concerned. Some of these are similarly incorrect, accurate surerys made more they were computed at those censuses having shown that the conjectural areas on which they were then calculated were not exact. It is not, however possible to estimate the then danathes on any more satisfactory principle, for to adopt the area new ascertained to be correct in computing densities at former enumerations would involve the neglect of all transfers of area and population between one distinct and another which have since occurred. Nor is it possible to correct the figures of area and population for such transfers, a no sufficiently exact record of them has been main tained. In examining the figures these considerations must therefore be borne in mind.

The density of the population per square mile of the Prondency taken as a whole which fell from 257 in 1871 to 221 in 1881 (after the great famine of 1876) and rose again in 1891 to 253 has now further advanced to 270 which is greater than that of any Provinces in India except Bengal and the North West Provinces, in twice as great as that of Scotland and is equal to that of Germany Of the various Natural Divisions, the West Coast, with 363 persons to the square mile, has the densest population and not far behind it come the Scotland Sast Coast Divisions with 138 and 303 respectively. There is then a large gap after which comes the Decoan with 139 and the Agency Division with only 69 persons to the square mile. Except the Nigras, all the distincts in the West Coast and South Divisions are above the mean density for the Previdency and all those in the Decoan and Agency Divisions are above the weath density for the Previdency and all those in the Decoan and Agency Divisions are below that mean.

The district with the largest population per square nile is Tanjore (561) while explaining the three Agencies, the Vilgras and Kurnool,—in all of which there are large tracts covered with hill and jungle—those with the smallest are Anantapur and Onddapah, which cerry only 142 and 148 persons, respectively per square mile of their area.

The variations in density between the different censuses show that during the past decade Gédávari and South Arcot have each added as many as 35 persons personnel to their existing population and that in Malabar there are 100 more people to every square mile than there were 30 years ago while in Coddapah and Kurnool on the other hand, there are 14 fewer

5 Statistics of country for areas as large as the district of this Presidency are however occasionally maleading as these districts. The upland talaks of Gódiara, for example, differ entirely from its nrighted delta talaks. The map at the beginning of this volume which illustrates the density of the population accordingly shows the condition of things in each talak From talaks, of course sometimes contain very dissimilar areas,—the hill and plan portions of some of those in Malabar are cases in point,—but it i not practicable to take smaller units.

This map shows the densities of Ganjám and Virsigapatam and of their Agencies as a whole, as the areas of the talaks in these are not accurately known. Excluding these tracts, there are 27 talaks in which the density is over 500 persons to the square mile, that is to say as greater than the density of England and Wates at the control of 1991. The position of these is obvious at a glanco from the map, and it will be seen that all but fire of them are to be found in the South and West Court birstone. Excluding British Coloni, which is a town rather than a talk in the ordinary sense of the term, the talak in which the people are theoret is Coomsala in Goldivan district, where they namber 11% to the square mile. Poundin talak in Malabar (1122) and humbakónam talak in Tanjoro (1996) which came first and accord in the list in 1891 are now respectively second and third. At the bottom of the list cones the Yellararam talak of the Gódivan Agency with only 31 people to the square mile. On this of the density falls to less than 100 persons to the square mile are, with one exception, those which are mainly hill and jungto. This exception is the Kalyandrug talak of Annatzore.

Subsidiary Table 1 shows the densities of the eleven towns which have a population of over 50,000 persons. Except in the case of Madras City, no adequate record of the changes which have occurred in the areas of those places during the last thirty years is to be found. The densities of the other ten have accordingly been calculated upon their areas as they exist to-day. It will be seen that Madura and Salem are nearly as thickly populated as Madras, and that the density of the former has increased more than twice as fast during the last thirty years as that of the capital city.

## TOWNS AND VILLAGES

Towns and villager The census 6 We pass on to the distribution of the people definition of a town between towns and villages

It is first necessary to explain what is me int by the so two expressions consus definition of a "town" was practically the same as in 1891 and comprised all municipalities of whitever population (only three of thom, however, cont in less than 10,000 persons) and "every other continuous collection of houses, permanently unhabited by not less than 5,000 persons which the Provincial Superintendent, having regard to the character and relative density of its population, its importance as a centre of trade and its historic associations might decide to treat as Collectors were asked to say what places in their districts came within this definition, and in the end 235 of the o were declared to be towns three of them contained less than 5,000 persons. In 1891 there were 215 towns, and in 1881, 227, but in these years there were respectively 14 and 43 places on the list which had a population of less than 5,000, so that although the number of towns has been increased at the present census the 5,000 limit has been more rigorously idhered to The next matter was to define the limits which should be considered to come within each town. All but tive of them were either municipalities or were "unions" with a form of local self-government under the Local Boards Act The boundaries of both these classes of places are definitely fixed by notification and it was decided to treat all the people living within these notified limits as belonging It is not at all clear what boundaries were taken on former occasions to the town in the case of non-municipal towns and in order to allow of comparisons in 1911 a list of the villages and hamlets comprised in each of the places treated as a town this year has been printed in Appendix M of the administrative volume of this This list was scrutinised by the various Collectors and was most carefully adhered to in the central census offices

7 The "village" in the census statistics is not a sociological unit, but is in almost all cases merely the revenue village, that is, a The census definition of a village cortain area which the revenue authorities have a ranged as constituting a convenient unit for administration by the ordinary staff of village officers, which usually consists of the headman, the munsif, the accountant, and a certain number of menuals It is not the residence of a "village community" such as Maine describes, as the land is not held by all the people in common, but it is a community in the sense that it usually contains within itself the landowner and his farm labourors and the artisans who minister to their simple wants, and that it manages its own affairs by the joint efforts of the headman and munsif, with the authority of the Government at their back, and of the panchayats of elders supported by the general voice of the castes they represent, and by their power of excommunicating those who disregard their decrees The boundaries of villages are frequently altered when a district is surveyed and they have also constantly been changed at reorganizations of the village establishments,—big villages being often then divided into two, and two or more small villages combined to form one, in order to ensure that each village staff shall have a sufficient but not an excessive charge No conclusions of any value can thus be drawn from comparisons of the numbers of villages existing in different years In the zamindaris fewer changes have been made in these ways in the limits of villages, and as a rule the average size of a village in districts containing much zamindari area is smaller than elsewhere Though the census village is thus usually merely the revenue village, the census

statistics of villages do not nevertheless agree with hose of the Bevenue department, for in the former unmbalned villages are left out of account, and villages which are included within the boundaries of towns are not shown separately from such towns. In certain exceptional cases the census village differed from the revenue village. In some peris of Gódáran Agrey the villages are so large that hamlets were taken as the unit, and in Malabar désams (instead of similarins, the revenue unit) are for the same reasons shown in the statistics. In South Canara an unusually curious state of affairs exist. There the word means a holding, was criginally used for the account kept by the Government against the ryot for his estate, which latter often consisted of entired blocks situated at long distances apart and sometimes in several different villages. Now-adays, therefore a warg or holding entered in the regulers of one village may be cautally stated in another though the accounts for it are kept in the former Such wargs were treated as though they belonged to the village in which they were situated.

The characteristics of the villague are by no means uniform in all the Divisions. The walled and fortified village of some parts of the Decoan in no way resembles the scattered labitations of the South and Rast Coast Divisions, and in the Agencies and other hill tracts a village often consists of only half a dozen but (sometimes of only one) which are here to-day and gone to-morrow. The number of milabiled villague in such tracts accordingly differs from census to occaus in the most uncertained manner.

Almost all the larger villages have a greater or smaller number of out-lying himlets stateded to them but in the returns the population of these is included in that of the parent village. Any other course would have involved immense additional labour both to the district officers and the centus offices. Consequently no information is available to show whether these himlets are increasing or declining in popularity as places of residence. Judging from the present tendency of the people to more into the towns, referred to below it would probably be found that everywhere except in the poorer tracts, where holdings are large and the ryot must live nearer his work, the parent villages hold their own.

8. The distribution of the population between towns and villages is shown by districts in Imperial Table I and diagram No 1 and the statistics in these are reduced to proportional forms in the first five columns of subsidiary table 2 at the

end of this chapter Provincial Table I gives similar information by taluka. Imporial Table III and diagram No 3 further show the number of the people in each district who reside in towns and villages of certain selected since, and those figures are reduced to percentages in the remaining columns of the same substiliary table. Provincial Table III gives similar information by taluka. Finally Imporial T be IV gives the population by series, with the variations therein since 1871 of all the 235 towns, and Table V shows them by districts and gives their population by religious

Eleven per cent of the people of the Presidency live in towns and of this number one-half inhibit towns with a population of over "0 000 and one-third those containing between 10 000 and "0 000 persons. In the Decean however the towns are smaller and there half the urbin population live in places containing between 10 000 and 0 000 inhibitiants.

Excluding Madras City Timorelly contains the largest inten population of any district, and then come Tanjore and Madura. But in Timerelly there is no town of ever 50 000 inhabitants,—most of the urban population living in towns containing between 10 000 and 20 000 persons.—while in Tanjore the three towns of Kumbakéram, Tanjore, and Negapaiam each central over 50 000 scals. In Madura the town population is mainly haide up of the people living in its capital who number ever 100 000.

Of the Natural Divisions the South contains the bighest percentage (14) of town population and the Agencies, where there are no towns at all, the lowest. In the Wort Coast Division, rich saitts the percentage (7) is kept down by the custom, already referred to of living in scattered homesteads rather than in continuous More than half of the urban population of the Presidency live collections of houses m towns contuming over 20 000 persons, but there are three districts - Anantapur,

Cuddapah and the Nilgars —which have no town as large as this Imperial Table IV shows that after Madras City, which is the third largest town in the Indian Empire and has a greater population than either Manchester or Burningham had at the census of 1891, there are only two towns,--Madura and Terchinopoly -which contain over 100,000 people. Only eight others have a popu-Lition of over 50,000. There are, however, 32 with a population between 20,000 and 50 000 and consequently though the Province cannot compete with some of those further north in the matter of towns of the largest class yet in 1891 it came second only to the North-West Provinces in the frequency of towns of over 20,000 inhabit int-

- 9 In every 100 persons of the total population of the Presidency, 91 are Hindus of Animists six are Musalmans and three are Christians, but in every 100 of the town population the numbers are respectively 22 13 and 5. Thus Musulmans, who are largely traders, show the greatest preference for town life. Christians the next greatest and Hindus Since 1891 however, the proportion of Hindus in towns has somewhat In some of the ser-port towas the Musilmans, who are there generally Labbus actually out-number the Hindus Adminipatnam, Kilakara, Kayalpatnam, Cinnanore, and Ponnani are cases in point The same thing also occurs in the ınland town of Vaniyambidi in Saleni district
- 10 In the urban population as a whole, as has already been seen women are more numerous than elsewhere Many of the town Sexes in the towns occupitions such as inco-pounding and firewood gathering, are essentially callings which are mainly followed by women and in this country the gentler sex also does much manual labour which elsewhere is confined The women in towns are, however, proportionately fewer than they were ten years ago, numbering 1 038 to every 1,000 men against 1,047 in 1891 perhaps be an indication of an advance of the town population in essentially urban characteristics, for it is a rule of growing towns that the women in them become gradually fewer than the men. In the cleven largest towns, where the demand for hard manual labour is greatest, women are fewer in proportion to the other sex than in the Presidency as a whole, and the ratio has fallon steadily at each of the last three censuses
- 11 There has been a striking advance in the total number of the town population during the decade, it being 25 per cent greater Movement of the population into than it was ten years ago, although the population as a whole has increased by only a little over 7 per About 8 per cent of this advance is caused by the inclusion in the list of 32 towns which during the decade have newly qualified themselves for the position Of the rest of it, a considerable part is probably due to the trouble taken this year to define the boundaries of the smaller towns In 1891 no special precautions in this direction seem to have been taken, and the fact that during the decade 1881-1891 the town population increased more slowly than that of the country suggests the inference that confusion occurred in defining the limits of the two But the increase cannot all of it be put down to this cause, as even if the smaller towns are left out of account it will be found that the population of the municipalities, about the boundaries of which there is never any doubt, has increased by 12 per cent against a rise of 7 per cent among the population as a whole In some districts, also, the growth of municipal towns has been more rapid than that of their smaller neigh-It thus seems clear that a marked movement of the people into the town is The greatest increase occurs in places with a population ranging from 10,000 to 20,000 The movement is not apparently due to any increase in the industrial occupations open to the people, the percentages of the population subsisting by such callings having remained almost constant during the decade does it seem to be due to any advantages in healthiness which the towns possess over the country There is no clear proof that the various water-supply schemes

have as yet reduced whan death rates, and succe heredity and long custom seom to have readered the ordunary villagers able to drank with impunity water which would speedily kill a stranger who was less immune, pipe-water is not likely by itself to induce him to quit his village for a town. The movement is probably largely due to the higher wages and greater freedom from caste reprocsion which the towns hold out to the lower guides of the population and to the superior social and educational advantages and the more varied creature comforts which they offer to the better classes. Education and travel have left these latter less content than heretofore with the life of the triton among minnows in the smaller villages.

12 Since 1871 Madura, Cocanada, Palameottah, Tutteerin Aruppukéttai Strangam and 29 other places of less importance have doubtled in population. Of these six, all except 8rf rangam, which is a religious centre owe their prespective.

to trade. Madure has received an impulse recently from the opening of the Pertyst urrapation scheme in that district, and during the decade its population has increased by 18 000 persons or 21 per cent, which is a greater advance than any other of the larger towns can show. In 16 towns the population is less to-day them it was thirty years ago but in none of these are the decreuses large. One of them is Rimesvarein, the isinous place of pilgrimage on Pilmon Island, but the 1871 population there was unusually high and that commung prings courred at the time of a featival. Many of the others are places like Arcot and Wallappet which were once trade mark, but owing to changes in the channels of commores are now left high and dry. Two of them, le chipuram and Bapatia, are being rapidly floated again by the East Coast Railway.

During the last ten years only three of the towns which now contain over 25 000 inhabitants have declined in size. Those are Bellary Negapatam, and In the first named the fall is due to the removal of troops. In the last it is probably to be accounted for by the fact that the town was four miles away from the main line of railway. In Negapatam it is said to be owing to emigration to In Salem, Tanjore Masulipatam, Tellicherry Cannanore the Straits Settlements Berhampur and Kurnool the rate of increase of the people is lower than that of the population as a whole. In Tanjore there is not much difference between the two figures, and the population of the town has increased eight times as fast us that of the district of which it is the capital. In Salom the slow growth is reported to be due to the emigration of weavers Masulipatam has been less flourishing than over since the East Coast Railway instead of coming to its aid passed by on the other aide. Tellicherry and Connanore will perhaps revive when the railway to Mangalore runs through them. The latter is one of the towns which is smaller now than it was thirty years ago. In these days it had a considerable garrison and this has since been nearly all removed elsewhere Berhampur is similarly suffering from the abolition of its contonment. Kurnool is thirty miles off a railway and its reputation for fover does not add to its popularity. Except these ten, the rest of the towns of over 25 000 inhabitants exhibit the general tendency of large centres on railways or trude routes to increase faster in prosperity and population than the country round them. Some of the advances are very rapid. In Tiruchenddr it is over 215 per cent. but this startling rise is merely due to the occurrence of a featival there on Palameottah has increased by 111 per cent., Tinnevelly by 63 the census mght per cont and Rapipularyam by 00 per cont. In all three cases part of the advance is due to the extension of their official limits but this extension would not have been made if the area in question had not increased in populousness and the advances Rajahmundry Guntur and Dandigul have also are therefore signs of real growth all moreased by as much as 25 per cent

The variations in the smaller towns and the cances which have led to them are remote of local than provinced interest and its not necessary to go into thom all. The population of the maritime towns has advanced 10 per cent, and that of towns on milesys 16-0 per cent. That of towns on the East Coast Hallway which was opened during the decade, has however men by 19-0 per cent. The only decline of any magnitude in the smaller towns is that in Vániyambidi which is due to the plague scare. Of the other variations some use due to changes of area. Others are owing to accidental causes. The effect of the festival at Tiruchendur for

instance has already been referred to and there was also a feast at l'unvottigur, Dovakottar and Porto Novo havo declined in population because the Nattukottar \*Chettis of the former and the Marakuyars of the latter happened to be away on trading ventures in considerable numbers while Udaiy at palary im owes its fall to the absence of the local rage with a numerous retinue. The notorious unhealthiness of Cuddapth is the cause of the fall there. During the decade its fover has driven the London Mission, the railway staff, the Porest Officer and the Executive Engineer to other head-quarters. In Cumbum on the other hand, the fever has been less nctive since the tank took to diving up. Increased trade accounts for the notable increases in Hindupur, Guntur Pollachi, Samulkot and Pallayaram. In Pollachi the opening up of the Anamala hills for coffee-growing has effected the change, in Samulkot the new distillery is responsible and in Pallavaram the new tinneries The rulway has had much to do with the increase in Hindupun and Guntur, but on the other hand Charcole and Dowl ashweram are being killed by the Last Coast line, which does not pass through them and so has diverted trade from them is similarly sometimes bencheal and sometimes the reverse Nandyal attributes its prosperity to magation from the Kurnool-Cuddapah canal, but on the other hand the channels from the Tungabhadra river have rendered the land under thom so unhealthy that the people residue on it are flocking into Hospit. Similarly the plague, which has reduced the strength of Vaniyambidi, has increased that of Tiruppattur, whither the inhabitants of the former place have fled

In four of the Municipalities namely Kodark and Mangalore Bezwada and Tuticorin women have increased much faster than men. The first is a hill station, so there is nothing remarkable in the fact. In the next two the men have always been more numerous than the women and the unusual increases in the latter are only reversions to the more ordinary state of things. In Tuticorin, on the other hand, the proportion of the sexes was about equal in 1871 and 1881, while in 1891 the numbers of the males were greatly increased by the presence in the town of a number of Arabs, whom the Government of Ceylon refused to allow to cross thither. The present figures are therefore again a return to normal conditions.

## HOUSE-ROOM

The statistics of houses and house-room are given in Imperial Table I and subsidiary table 3 at the end of the chapter. In this latter, as in the case of the densities in subsidiary table 1, the cities at the foot of the table have been excluded in calculating the figures for the districts in which they are situated Provincial Table I shows the number of houses in each taluk. In all these only

such houses are shown as were occupied on the night of the census

The definition of a house adopted at the present census was the same as that laid down in 1891, namely, "the dwelling place of one or more families having a separate principal entrince from the common way". Difficulties and doubts arose here and there as to whether a way was a 'common way' or a public way, but the definition is probably sufficiently precise for all practical purposes and the absence in the last decade of the violent fluctuations in the number of houses in each district which occurred between 1881 and 1891 shows that it was well enough understood by the enumerators

In this Presidency statistics of house-room have not the importance which they possess in European countries, where the discovery of a remedy for over-crowding is one of the problems of the hour. Even in the large towns over-crowding is seldom common or extreme, and where it does occur the difficulty of dealing with it usually consists loss in locating it exactly than in obtaining sufficient evidence of its prevalence to induce the courts to interfere. The figures do not

require, therefore, to be considered in any great detail

The definition of a house covered the palace of the rajú, the basket-work hut of the Kuravan which he carries with him on his head when he changes his quarters, and every grade and style of residence coming between these two extremes Throughout the ordinary tracts of the East Coast, Deccan and South Divisions the average house of the better classes is, however, very uniform in pattern, except

that the Deccan houses have usually a flat roof. It is one storied and is often built so as to exactly face one of the cardinal points of the compass. Its rooms are placed round a central court open to the air in the midst of which is often a kind of altar carrying a plant of the tule 1, or holy basil, which the women of the house-hold tend. From this court a small hall leads to the front door. This is flanked on other side by a verandah which is not considered to be a part of the house proper and may therefore be used by lower classes who would pollute the dwelling if they entered the inner court. Over the door is often hung a garland of mango or margo-a leaves to fend off evil spirits and on either side of it are triangular recesses in which to place lights at the feart of Diparah and on other red letter The bottoms of the door posts are usually smoored with soffron and kunku mam by the women on Fridays in honour of Lakshmi, the goddess of prosperity and a small space in front of the door way is swept clean, sprinkled with cow-dung water and (except on days of mourning or misfortune) ornamented with patterns cleverly drawn by the women with chunsm and powdered rice The houses of the lower classes become gradually simpler and simpler as one descends the social scale until they end in a hut with mid walls a thatched roof and often only one room.

In [891 particulars were collected in this Presidency (though apparently in oo other province) showing the percentage of the houses in each distinct which were terraced, tiled and thatched, the nature of the roofs of the houses giving some indication of the prespectif of their numates. The Government decided in its Order No. 459 Rovenue dated 14th Mar 1990.

particulars need not be compiled.

14. Particulars by districts of the average number of persons hring in each house and the average number of house per square mile will be found in subsidiary table 3. In the Presi donor as a whole each house contains on an average five persons and the number has

donor as a whole each house contains on an average live persons and the number has remained the same for the last thirty years. The figure is much the same in urban as in rural areas, as in the towns there is only one person more to every two houses than in the villages. In the Agency Divi ion, where the houses are usually small huts the number falls to four and in the South and West Coast Divinions, where it is not unusual for several married couples belonging to an undivided family to inhabit the same house it rises to six:

hxcluding Madras the district with the highest average is South Arcot, which was unidarly conspections in 1891. In that district Parajama are very numerous and undivided families among them crowd into large joint huts. Of the cities, Combators which the danuty figures also showed to be a crowded town, has the

largest average population per house

The average number of houses per square mile in each district naturally closely follows the density of the population, which has already been considered. The number is largest in Tanjore where the density is greatest. Virgapitam comes second but here a in the case of the density the figure is probably incorrect owing to the area of the district having been understated.

15 The total number of houses in the villages of the Presidency has rised for the president has readed been a former in the last ten years, but the number of those in the towns has advanced 21 per cent. This is another indication of the movement of the people into the towns which has already been referred to. The total number of houses in the Presidency has increased over 6 per cent since 1891 or only slightly less than the population itself. This is a sign of a still winder movement which is in progress. The past decade was by no mean such a consuccessful properties one extracted was no incourred during it course and yet the number of houses constructed was non saily large. The reason is probably to be found in the growing touloney towards serverality and individual in which encouraged as it is by our law is making itself felt and which lead to frequent duri nons of property in families which formerly lived undivided and so to the necessity of separate houses for their members. I robably the affine subdivision is penging in in the occupancy of land, but the agreenitural statistics are not frumed in a manner which will emble definite proof of it to be extracted from them.

# WADRAS CITY

The population of Madias is 509 316 or more than that of Manchester at the census of 1891 and it is the third largest town in the census of 1891 and it is the third largest town in the Indian Empire. Subsidiary table 1 at the end of this chapter gives certain of the main results of tho consus in each of the eight divisions into which the city is divided. The boundaries of these divisions and those of the twenty wards into which they are further subdivided are shown on the map at the beginning of this volume. The subsidiary table gives statistics of variation in population, of religious and of sexes which are not strictly matters which come within the scope of the present chapter but in the special case of Madias it is more convenient to consider the circumstances of all these matters in one place than to scatter the discussion of them through several different chapters.

The density of the population of the city as a whole is greater than that of any other town in the Presidency (see subsidiary table 1), but that of its out-lying divisions -the first fourth, sixth and eighth, -is less than that in several cities in the districts. The centre of the town -- the second, third, fifth and seventh divisions -- is the most densely inhabited part. The figures allege that the first of these carries nearly twice as many people to the square inde is any of the other three, but a great deal of this preponderance is due to the fact that, as the map shows the whole of it is built over while in the other three divisions there are large open spaces such as the l'ort Glacis and the land round the High Court, the People's Park and the European quarters round about the Commander-in-Chief's and the Pantheon Roads the Island, Government House Park and the open land in Chepauk, all of which do much to reduce the density in them If these spaces could be eliminated there would probably be little to choose between the density of the heart of Black Town in the second division, of the streets on either side of Popham's Broadway in the third, of Pura-awalkam in the fifth, and of Chintadripet and Triplicane in the seventh

17 The average number of persons in each house is nine and the average number of houses per square mile is 2,062. The figures of these particulars in the various divisions follow the density of the population and are each of them highest in these same second third, fifth and seventh divisions.

It will be seen from subsidiary table 3 that the number of houses has declined since 1891. The reason for this is that in 1891 the long rows of bazaars,—small single rooms facing the street, with no cooking or sleeping apartments attached to them,—which are such a common feature in some of the divisions, and in which no one ever sleeps at night, were all numbered as separate houses. As a consequence of this the number of houses increased between 1881 and 1891 by over 24 per cent, though the population rose by only 11 per cent, and the average number of persons in each house fell from 8 4 to 7 5, which is not a usual symptom in a growing town. The total number of houses in the returns of the present census is 15 per cent more than the figure of twenty years ago, and in the same period the population has increased 25 per cent and the average number of inhabitants in each house from 8 4 to 9.1. These figures are all of them just what might have been looked for, and so support the accuracy of the present enumeration.

18 The increase in the population of the town during the decade is 126 It variation in its population might have been expected to have been greatest in the divisions where the density is lowest and where there is therefore the greatest room for expansion, but this is not uniformly the case. The second and third divisions, two of the four crowded ones, show the least increase, but in the seventh division another of them, the rise is considerable. Of the four out-lying divisions the fourth and first have increased the most in population both in the last decade and in the thirty years since 1871

Probably many of the people who live in these come into the centre of the town every day to their work and go back at night, but the marked increase of over 50

per cont. in the fourth division during the decade has been helped by the establishment of a hative Regiment, with its accompanying followers and bazaar within it, and by the settlement there of workers in the Buckingham and Carnatic Cotton Mills and the Porambur Railway Workshops Comparisons between the population of the various wards and circles in 1891 and 1901 are not always possible as the ward limits have been changed and the boundaries of the 1891 circles are not always But the wards in the first devision (the fourth has no wards) show the highest increase of any and of the circles the only one which he more than doubled in population is that which runs between Armenian street and the First Lane Beach from Parry's Corner up to Mesars Arbuthnot's office and forms the southern half of the est word of the third drawon. This is one of the busiest parts of the city

The death-rate in each division has no exact relation to its density the four northern division being the least healthy. The sixth and eighth division, where

most of the Europeans live, have the lowest death rate

Of the total population of the city only 68 per cent were born within it. In 18 11 the figure was 72 per cent. The number of persons enumerated in the city who were also born there was only 7 3 per cent, more than in 1891 though thetotal population is 12 6 per cent. more than it was in that year. The growth of the population 1 thus largely due to immigration. The statement of internal migration. which forms subsidiary table 2 to the next chapter shows that Madra has gained 89 500 persons by immigration more than it lost by emigration and that most of these came from Chingleput and North Aroot

19 There are only 984 women to every 1 000 men in the city and the propor tion of them has been getting steadily smaller every Sexus tail religions in the City census since 1871 (see subsidiary table 6 to chapter IV) in conformity with the rule of growing towns already mentioned. The low proportion in the fourth division is probably due to the same causes as those given above as reasons for the raind growth of the population there Elsewhere females are maturally fewest in the busiest part of the city where male labour 1 most in request

The second division, the heart of Black Town, is the most essentially Hindu in its population—the seventh, containing Triplicans and its mosque is the most popular with Muselmans—and the fifth, which includes the Eurasian quarters in Voper, contains a larger proportion of Christians then any other. Among the wards however (see the map) the east ward of the first division contains the highest percentage of Christians.

During the last thirty years the Musulman population of the second division has remained exactly stationary but Christians have left it in considerable numbers. The Musalmans have left the fifth and eighth divisions in favour of the third and fourth, in the latter of which they have more than trebled. Christians have also increased in the fourth division by 1"? per cent and in the fifth to a considerable-

extent.

Statement showing certain particulars in which the Natural Divisions differ from one another

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SUBSTITUTARY TABLE 1 - Density of the Population

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Norz.—The densities of the Yangupatam, Quajian and Oddirud districts in 1871 shows aftery are inclusive of the Agussy Traces, which were not separately consend in that year.

SUBSIDIALY TABLE	2 -Distribution	of the Populat	twn between Towns	and Villages
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## SUBSIDIARY TABLE 3 -House Room

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#### CHAPTER II

### THE MOVEMENT OF THE POPULATION

This expression Movement of the population, taken as the title of this chapter

is a phrase cancioned by statistical usage to denote
the net result of the two factors which determine the
strength of the proportion of immigration to emigration.

The proceding chapter considered the population as stationary in the condition in which it was found on the night of the census. The present one sets out to discuss the effect of the above two factors in branging it into that condition. The relation of births to deaths will first be referred to then the ratio of immigration to emigration, and lastly the state of affairs which results from these two sets of opposing forces

2. In India marriage is all but universal and there are therefore an enormous number of births but on the other hand the mortality especially the infant mortality is equally abnormal, and moreover the people are not so long bred a in vesters countries. Mr. (1 P. Hard) calculated the birth rate in Madras during the decade 1881-91 to be 50 per mille. In England and Wales in 1899 it was only 29 per mille. The death rate for the same decade (a prosperous and healthy one) be calculated to be 36 per mille. In England and Wales in 1899 it was only 29 per mille. The Ingland short 1; per out of the boys and 13 per cont. of the girls who are born the before they are one year old. Mr. Hardy estimated that in Madras the numbers were a singh as 26 and .3 per out. respectively. The expectation of life of a boy of 10 years of the 18 Py years in Madra against 43 (Life Table No IV) in England, and of a girl 38 years against 40 years in England. Thus early and almost universal marriage has not as marked an offect on the rate of increase of the population as might be expected.

- 3 What, however is the exact ratio of births to deaths it is impossible to say for the registration of both of them in this Presidence has an interest in which exactness is required. All the figures for Madras quoted above are deductions from the counts results which are the only reasonably accurate guide available in the matter. It could be shown that the probably application of a distinct at any given date calculated from the vites statistics availly differ greatly from the actual results obtained at the census and that the difference is as often one of over statement as of under-statement.
- 4. Probably the only place where registration is effective is Madras City where the provisions of the law compelling registration (exciton 394-104 of the City of Madras Municipal Act I of 1684) seem from the agreement which exist

between the birth and death rates recorded their with those coloulated from other sources, to be strictly observed. In the district municipalities the law on the subject (sections 253-49 of Madria Act IV of 1884) is much the same a in Madria City but that it is less rigidly enforced is clear from the fact that the recorded ratio of both births and deaths per mile of the jopidition in these Municipalities is much less than in Madria Vity. The only explanation of these differences is that omissions to register are frequent. There were it is true 8-73 prosver it one under these two Acts in the eight peers between 1883 and 1990 but in the quarter of the lower classes of the population the arrival of a baby is a matter of such small account and its death and burial occasion such small remark that it is most difficult to detect oness in which regularation has been neglected.

5 Out-wis Munkipal area, the registration of birth and deaths was nowhere compulsory until the persuag of Madras Act III of 1897. This came not force or late in the decade with which we are concepted and has been extended to so few places (it does not operate in any

area until extended thereto by notification) that its effect on recent vital statistics is negligable, and for all practical purposes registration may be assumed to have been compulsory nowhere outside Municipalities between 1881 and 1891. No registration of any kind was even attempted in the Agencies of Ganjám or Vizagapatam, in several zamindari areas in the former district and in Madura, or in the Laccadive Islands.

In rural are is other than these, registration is done by the village accountants under the supervision and control of the Revenue Department, and the results are compiled and criticised by District Medical and Samtary officers and the Samtary Commissioner. In theory this registration is constantly checked by subordinate officers of the Revenue and Samtary Departments, but the Board of Revenue stated in March 1900 that it was "undoubtedly a fact," that the system had "not been a success," and the Honourable Member who introduced into the Legislative Council the bill which subsequently became Act III of 1899 described it as "so defective that the results are grossly erroneous and misleading." A glance at the figures returned is sufficient to confirm the accuracy of these opinions. Both the birth and death rates are impossibly low, still-births are only 1 per cent of all births against 1 per cent, the estimated proportion in England, and the ratio of male still-births to female is only 112, which is lower than that in any western country of which I have statistics

The reasons are not far to seek. No penalty can be enforced for failure to register, the village accountant has a great deal of other work to do, and for news about births and deaths in the paracheris of his village, wherein he cannot himself enter without ceremonal pollution, he is dependent upon the village menial servants, who cannot read or write and do not see how omissions to mention such occurrences can matter. The proportion of omissions is probably more or less constant and the effect of bad seasons can usually be traced in the figures by the reduced birth-rates and the enhanced death-rates, but in an enquiry into the movement of the population, aural vital statistics are too anaccurate to be of assistance.

It is not, however, suggested that violent efforts to render them reliable should Even if the registration of the occurrence of births and on that account be made deaths could be rendered as accurate as in western countries without unduo hustling of the people by official underlings, the information obtained would be still incomplote for most practical purposes. It would tell us how many people died, but would leave us as ignorant as before of the causes of their deaths and therefore as helpless as over to prevent them Deaths are registered now as being due to one or other of five causes, -- cholera, small-pox, fevers, dysentery and diarrhoa, and injuries,— but the diagnosis is made by the village officer and he naturally enters all doubtful cases under the conveniently comprehensive heading 'fovers' Reasonably accurate registration of the causes of death will be impossible until the country is so covered with qualified medical men that it will be practicable to require that before any corpse is buried or burnt a medical contificate of the reasons of the death shall be produced

Though accurate statistics of the ratio of buths to deaths are not procurable there can be no doubt that the efforts of the medical and sanitary authorities have done much to render the former safer and the latter more preventible. Maternity hospitals and trained midwives have saved the lives of many mothers and infants, and drainage and water-supply schemes, systematic conservancy, precautions against plague and cholora, vaccination, the supervision of fairs and festivals and the establishment of numerous hospitals and dispensaries scattered through the country must have added to the general duration of life in times when the seasons are fair. But one scarcity will counteract in a few months the effect upon the growth of the population of years of effort in such directions, and it is not possible to express in figures the degree of improvement which has taken place

6 Even if the accuracy of the recorded vital statistics was beyond reproach they would not of themselves form a reliable guide to the movement of the people unless they were combined with trustworthy figures of emigration and immigration. But the statistics of these two subjects are even less accurate than

those of buths and deaths No attempt is made to record migration into or from the Presidency by land except in the case of the protected emigration of cooler to the tea gradiens of Assum

7 Emigration by sen is either free or protected." Imagration to Coylon the Street Settlements Burma and ports in British Pretocted unigration by our. India in free while that to \atal and Mauritin is protected. When emigration is protected under the Indian Emigration Act XXI of 1843 no person can recruit emigrant without a heru- remove them to au omigration dopot until a doflinte agreement with them ha been executed and rometered or place them on board any but a hoeneed ship in any but a notified port duly equipped with a Protector of Emigrants Elaborate lists of the emigrants are made out and checked and are filed in the offices of the Protectors. Similar care is taken with returning amigrants. If the rules are properly carried out the actual numbers reported to have congrated and immigrated bould be quite accounted and the statistics of the protected emigration to Natal and Magnitus are cortainly more useful than any others. But for our present purpose they are still imperfect, for the figures a turned do not do tonguish the sex of children though the information 1 actually collected at the time and moreover they do not show to what districts immigrants proceed on their roturn but morely out it them a immigrants to the district in which the port at which they arrive is situated.

8. Protected emigration by had to Assam was until recountly governed by Act

Friends suggested by Act

I of 188? the protection of which are annular to those
of the Emigration Act above referred to The has
now been up recited by Act VI of 1901. Notifier of these however prohibit
recruitment carried on by uncertified garden sardies. The returns under the former
were apparently inaccurate the figures published by the Assam Governor int differomagenata returning from A-sum appear to be maintained at all. Vor seeing that
under the recruiters are still allowed under the new Act will the roture compiled
under its provisions be any more us ful for our purposes than were those submitted
under the old one

9 State ties of free engration by we are chiefly collected under the authority of executive orders hasol on the Native Pa sugger Thips Act X of 188 the Indian Port Act X of 1889 and the Sca Customs Act \ III of 18"8 Those compiled under the Native Passonger Ships Act are defective because they do not include in a ngors on short voyages, that I there of less than 120 hours duration. This let moreover only applies to stome boats carrying 60 or more and sailing ressel carrying 30 or more mature passengers to place other than the Struits Settlements and to team-boats carrying not loss than 30 and sailing to sel carrying not les than le matire inssongers to the Strate Settlement Consequently boat which carry passengers in smaller numbers than these such a those which commonly ply to and from C ylon are or mpt from it operation and the only record of the pa engers who travel by them 1 one obtained under executive orders to disob-dismos of which no ponalty attaches and the due observance of which det 1 d upon the willingness of masters of respels to furnish the information required and the cuerty of the various port officers and sea customs superintendents in collecting it. In the nature of things the amount of att ation paid by these officers to the orders can only be tested by superior authority in those isolated cases in which a boot happens to be on the point of starting when the superior officer chances to be in the port.

The Indian Port A t afford facilities for obtaining a return of the number of possengers arraining at a port but does not sesset in the case of passengers heaving one and the sec to tons Act similarly provides for the entry in import manifests of the number of passeng is brought to the port but does not require cor responding particulars of departing passengers to be shown in expert manifests. This probable causes the number of immigrants who except registration to be fewer than that of the magrants who go away nucounted and thus unfairly affects the balance between emigrants and immigrants and reduces the not loss of population to the Presidency by our gration. Moreover, such statistics as are furnished do not

distinguish the sexes of children under 12 nor oven of adults who go to the Straits Settlements, Burma and ports in India and the district returned as the district from which the emigrants come is approprially merely that in which the port from which their embark is situated and not that in which they really resided. For example, the figures illoge that no single person emigrated to Ceylon during the decade from Trichmopoly an inland district, while the emigrants from the districts on either side of it Madaia and Tanjore which possess sca-ports numbered thousands and even hundreds of thousands

Loss of population by emigration to the places above referred to was 150,000 persons. Seeing that emigration is, in South India the one method by which the pressure of the population on the soil is being actively relieved it seems to be matter for consideration whether the strustics regarding it are not worthy of more care than its expended upon them at present and whether more over additional powers should not be taken to render the collection of them obligatory in those cases in which it now depends upon the willingness of masters of vessels to humsh them and the vigil ince of the port officers and sea customs superintendents in recording them

11 It may perhaps be thought that masmuch as the ladan census statistics melade figures showing where every person was been regarding migration. (see Imperial Table XI) it ought to be possible to trace from these the extent to which emigration is going

on But the statistics of other Provinces do not usually give the districts of this Presidency in which Made is immigrants found in them were born and the censuses of countries outside India even if they show birth place at all generally return such immigrants as born in India without even specifying the province of birth much less the district. Moreover, census statistics only give the condition of things as it exists at a certain moment once in ten years and do not show what reciprocal movements occur from year to year or how these are affected by adverse seasons and so on. Increases and decreases of emigration can it is true, be roughly estimated by comparing the statistics of different enumerations but it is more than possible that one or other of such enumerations may have occurred in a year or at a time of the year, which was by no means typical of the whole decade.

The figures are, however, sufficient to show that migration within the Presidency has had no considerable share in the changes in the population of any district except Madras the percentage of the population of all the others who were born in the district in which they were enumerated being the same, or almost the same, as in 1891. Details of internal migration within the Presidency, compiled from Imperial Table XI, are given in sub-iding table 2 at the end of this chapter. This shows that the only considerable interchanges of population among the various districts are the transfer of 120,940 persons from Vizagapatam to Godavari and of 17,524 persons from the same district to Kistar, of 54,182 persons from Nellore to Kistar, and of 47,721 and 20,134 persons, respectively, from Chingleput and North Arcot to Madras. But a reference to the figures of former years will show that none of these movements are new or began only in the last decade.

Subsidiary table 3 demonstrates even more clearly how unadventurous the inhabitants of the Presidency are in the matter of inland travel. Of the total population of the province nearly 96 per cent were born in the district in which they were found on the consus night, another 3 per cent, were born in districts and States adjoining, and less than 1 per cent, were born in provinces or countries which were not contiguous. Were it not, moreover, that the difficulty of finding suitable brides drives parents to look for them across the frontiers of their districts, the number born in adjoining districts would not have been even as large as it is. Diagram No 16 gives particulars of these people by sexes and it will be seen that in almost every district the females born in adjoining districts outnumber the males. The only notable exceptions are Malabar and South Canara, the differences between which in caste and language are so wide that they prevent either district from

supplying the other with many bridge. The number of females would even more markedly outnumber the males were it not that young wives usually go to their

mothers' homes for their first confinement.

In only fire districts do persons born beyond the district of enumeration and the adjoining districts and States form as much as 1 per cent, of the population. Madras and the Nilgaris are two of these and they are of course exceptional. The others are Kisina, Bellary and Chingleput. Diagram No. 17 illustrates the particulars of these people by sense and it will be noticed that among them, contarty to the rule in migration between adjoining districts, the men entinumber the women. This shows that few of them are real estities and that they are generally near who are vinting the district for some temporary purpose and so have not brought their womenland with them.

13 Submidiary table 4 shows impration between this Presidency and other provinces and States, and affords further proof of the smallness of the immyration into Madras and the importance of the emigration from it which is taking place. The numbers of the emigrants to Assam Bongel, Burms, Ceylon, Corry Coohn, Mysors and Travan core have all increased largely in the last twenty years and Burms now contains 100 000 persons who were born in Madras Mysore 237 000 and Ceylon 450 000 Many of those in Mysore are probably labourers in the Kolar Gold Fields and on the Markaname irrigation project, and not emigrants who have settled there permanently. The large excess of men one swore formules among them shows this. This same marked excess of men over women is also noticeable in the case of emigrants to Burms, Coorg and Ceylon. The movement to the Central Provinces is the only one which is decreasing. In the case of Hyderabed there seems to be something wrong with the 1891 figure which alleges that considerable emigration took place to that Broat in the decade 1891–1891. It does not agree with those for 1881 and for the present year which both of them show that such movement as exist is from the State to this Prominency.

This subsidiary table 4 was compiled from the statistics of birth place in the

This subsidiary table 4 was compiled from the statistics of birth place in the consustables of the other provinces and States. An attempt was made to ascortain from these the districts of this Presidency from which this large number of people had emigrated, but the instructions to enumerators directed that in the case of individuals born cathed the province in which they were found it was sufficient to enter in the schedules the name of the province of birth, without going into further details, and the particulars recorded were therefore incomplete. It is suggested that in 1911 special efforts should be made to collect fuller information on this

that in 1911 special enterts anothe to emisse to consect unior information on this point.

14. The vital statistics and the figures of emigration and immigration thus afford little assistance in an enquiry into the causes of

Printing is the personnel of the variation in the population in each district which be occurred during the decade and recourse must be

had to conjecture based upon such alender dain as are available to explain them. The map at the beginning of this volume illustrates the variation during the decade in the population of each district. Provincial Table II gives similar information for each table. Imposal Table II subsidiary table and diagram No 2 further compare the variations in each district at each of the last four consuces. The figures in all of these are corrected for transfers of population from one area to another \* during the decade and the variations are therefore not affected by such transfers.

Between 1871 and 1881 owing to the great famine of 1878 the population of the Premineny decreased by 15 per cent. In the next ten years there was a rebland after the famine and the rate of increase was 187 per cent, which was underbitedly higher than the normal. In the past decede the increase has been 72 per cent. 62 per cent. in makes and 75 per cent. in femiles. It has not been a presperious decade. Plague checked trade and enterprise and there were three

The mby transfers between Earlies was the following —11,500 ground (make \$221 and function \$570) from (delicated to Gloveron against \$1.072 ayears points \$270 and function \$2.001 from Bellary to American in amore question of the formation of the new Kalymbrig talish to the latine and 00,000 persons (miles \$1,700 and founded \$2,310) from the All Malaryté Archive of Seria Array to the Transfer to this of Chargotte that a Chargotte for the Seria of the Seria of the Seria of Seri

scarcities -- in 1891-1892, in 1897, and in 1900 The first of these was most severely felt in the Decean districts especially in the Cumbum and Markapur taluks of Kurnool and in the adjoining west, in tiluks of Vellore. The second after tod the Detran Division again, and the Ganjam, Vizagaputam and Godavari districts of the East Coast Division. The third was again worst in the Detran (especially in Cuddapah) and the western part of Nellore and also attacked the west part of What the pre ise effect of each of these visitations was it is not Kistna adjoining The Sanitary Commissioner calculated from the vital statistics that east to say though no actual deaths from starvation were reported during the scarcity of 1897 the total diminution of population due to the famine conditions which then prevailed, -such as a reduced birth-rate increased susceptibility to ordinary decrease among ill-nourshed persons and so on, --was over 20 000 persons. Most of this loss was estimated to have occurred in the Decem districts, and his conclusions as to this tract are partly supported by the fact that at the present census the number of children under the age of five in the districts in this Division is less than else-But no similar effect is traceable in the age statistics of Ganjam, Vizagapatam and Godavari, which were also affected by this scarcity while on the other hand the peculiarity appears again in the figures of Nellore and Kistna which though they escaped in 1897, were affected in 1900. The inference is that the scarcity of 1900 is mainly responsible for it The Cumbum and Markapur taluks of Kurnool show a decrease of population since 1891 and the increase in Cuddapah district as a whole is only 15 per cent and it seems clear that in both cases this is the result of bad seasons But in Kurnool as a whole the population has usen by as much as 6 6 per cent in Bellary by 75 per cent and in Anantapur by 83 per cent, so that it is not possible to say that the Decean districts as a body bear severe marks of scarcity. The parts of them in which the advance of population was least are just those which were most affected by the bid seasons of 1900, and the effect of this year is also visible in Nellore and Kisting for the five taluks in the former which show a decrease are those situated along the western and northern borders of the district where things were worst, and in the latter the taluks of Narasaraopet and Vinukonda which adjour them, show the smallest advances of any in the district So far, therefore, the effect of scarcity is apparent. In this Presidency plague loft no appreciable mark on the population of any district, though as was seen in the last chapter, it caused variations in that of a town or two here and there. Cholera and fever we have always with us, but these again were seldom persistent enough in any area throughout the decade to cause a decrease of themselves variations are thus due to a number of differing causes rather than to any one general and far-renching influence

Variations in the districts in which the increase is above the Presidency mean 15 Excluding Madras City, the case of which has already been considered in the last chapter, the districts which exhibit increases of population equal to or above the mean for the Presidency (see subsidiary table 5) are the following —

Kistna	16.1	South Arcot	8 6
Ageney, Godávari	147	Madura	85
Salem	124	Anantapur	83
Nilgiris	117	Bellary a	75
Gódávari	10 4	Timevelly	7.5
Combatore	9.8	South Canara	74
Chingleput	9.1	Vizagapatam	7 2

In Kistin the extension of cultivation in the delta taluks is responsible for the rise, the upland country and the taluks adjoining Nelloie (already referred to) showing smaller advances. Immigration to this district from Vizagapatam and Nellore has also increased. Gódívari district benefits by immigration from Ganjám and Vizagapatam, but the upland taluks in the middle of the district have advanced the least, the stream setting to the delta and to the Agency. The upland taluks, indee I, are themselves said to supply emigrants to those other two portions of the district. Salem seems to be prospering. Its increase cannot be due to indifferent enumeration in 1891 as in that year also its population showed a large increase, nor

is the explanation that people have field to it from Mysoro State to escape the plague borne out by the figures in Imperni Table VI. The Nilgins is also notionously prosp rose except in Childlur taink where the decline in the prespects of coffee has

occasioned a fall in the amount of labour imported.

In Combaton, the extension of cultivation under wells and under the Bhavains. and Cauvery channels seems to have occasioned the rise. In Chingleight it is due to the proximity of Madras, and chiefly occurs in the taluks nearest that city In South Arcot the increases in the various parts of the district vary inversely as the density of the population in them being low in the crowded taliks of Guidalore Childambamia and Villupiumi moderate in Tirakkeylide Tindrunam and Vrid dhachalam, where the density is less and highest in the sparsely populated talaks of Kallakurchi and Tiruvannimala. In Madura the Penyakulam and Madura taluks show the most noticeable increases. Both of these benefit by the Pernyir arrigation works and the former has also become more prosperous since the country on the Trayancore hills above it was opened out for coffee cultivation. In Ananta pur all the taluks have increased except Tadpatri, which is said to have suffered from constant cholern In Bellary similarly all the taluks show advances except Hadaralli. The reason for this exception is that there was a large festival at the village of Mailir in Hadagalli taluk at the time of the 1801 ccusas which was attended by people from across the Hyderatad border and soundarly raised the population of the taluk in that year. In Tinnevelly the population in Ambie amudram has slightly declined while in Mangunéri the next taluk it has increased by over 16 per cont In 1891 the census occurred while the paddy harvest in Ambasomudrum which always attracts coolses from Manguners was proceeding. In 1901 this harvest occurred earlier and the consistanter and the cooles had consequently returned home before the enumeration took place. Tenkési taluk has benefited by the work on the Tinnovelly Quilon Railway, but the increase in Srivaikuntam is mainly due to the festival at Tiruchender mentioned in the last chapter In South Congret the Coopdopoor and Udipa taluks suffered greatly from fever during the decade and the rise in them is small. Uppingaged is also a feveral country but the main route to Mysore and Coorg runs through it, and the number of people attracted thather by the prospects of trade clong this road was sufficient to cause an increase of 10 per cent in the inhabitants. In Viziga patam as a whole the advance is the same as the mean increase for the Presidency It is inghest in Viraguintam and Viriaingram taluks where the East Coast Railway has improved trade and lowest in Parvatiparam, people in which are reported to be moving into the adjacent hill country

Varietiese in districts in which the instrume is less than the Presidency

16 The districts in which the variation in the population is less than the mean for the Providency are the following —

Kurnool	66 1	North Arrot	44
Ganián	63	Nellore	33
Malabar	5-0	Onddapah	1-8
Trachinopoly	5-3	Tanjore	_ 0-R
Agenet Ganjum	4-6	Agency Vicegopatam	-1-0

Kurnool as has already been seen suffered from three had seasons during the decade. Migration seems to have taken place from the taluks in which scarcity was most folio to those like Nandyal, Sirvel and Nandikókur which are profected by the Kurnool Cuddapah canal. In Ganjóm, migration to Assom and Burnas is said to be the reason of the small advance and this explanation is berno out by the fact that both in the Agonoy and ordinary tracts the increase among formsles, who do not emigrate freely is about normal the decline having occurred only in the numbers of the other sor. Ganjóm cooles are said to be highly valued in Assam. The smallness of the increase in Mislabar is not fully accounted for in the reports received from the district. It occurs mainly in the Wynaed, Chirakkal and Frand and not in the thickly populated falok. In the first of tiese the lectine in coffee-cultivation is no doobt responsible. In Chirakkal engration

Throughout the report and table the flawer for Maleine excited there for the Larendre Island attached tothat district, it enumerate schedule. I there I stop become due for harbeits in the statistics.

to Coorg is said to be the explanation and this is borne out by the fact that men have increased more slowly than women. But no clear reasons are given why in Ernad the population should only have usen by 3.9 per cent, and the explanation offered in the case of Palghat, where the increase is 4.8,—that people have emigrated to Gochin to work on the Cochin-Shoranur Railway—is not borne out by the proportion of the sexes in the taluk. In Trichinopoly and North Arcot emigration in consequence of the recent high prices accounts for the smallness of the increase. In Cuddapah and Nellore, as has already been seen, it is due to bid seaons.

The smallest increase in the Presidency is in Tanjore, which is its most densely populated district. In 1891 also the increase here was lower than that in any other district. The explanation is that the population has taken to emigrating in large numbers to the Straits, Ceylon and Burma. There has been a fair increase in Pattukkottai taluk, where the population is least dense, but the Collector considers that it is due to the influx of labour to the extension of the railway from Muttupet

to Avadyarkóvil and not to any extension of cultivation

The only actual decline in the Presidency is that in Vizagapatam Agency Between 1881 and 1891 the population in this area increased by 24 4 per cent, and no explanation is forthcoming for the present decrease. It occurs chiefly in Navaringapur, the most remote of all the taluks where supervision of the enumeration was least easy. Emigration to the Central Provinces is suggested as in explanation, but it has already been seen (subsidiary table 4) that this has latterly been less frequent than it used to be. The increase in Malkanagnian this agency is reported to be due to the opening of the road thither from Jeypore, and that in Golgonda and Virayilli to the immigration of Malas from the low country. Better communications would probably lead to further movements of the same kind.

Where there are no large areas available for cultivation increases in population often vary inversely, other things being equal, with the density of the population but subsidiary table 5 shows that in this Presidency this is not consistently the case, either in the Natural Divisions or in the districts, and it could similarly be shown that it is not the rule with taluks either. Several of the most densely populated districts and taluks show high rates of increase. Tanjore, no doubt exhibits the greatest density in combination with the smallest increase in population, but there the special efforts which recruiters of labour for the Straits Settlements have recently been making to encourage emigration to that colony and the convenience of the port of Negapitam for the journey to Burma have accustomed the people to leaving the district and established, as it were, a habit of emigration. The pressure of the population on the soil is not severe enough to compel emigration on so considerable a scale of itself without these exceptional aids.

During the last thirty years the population in the Deccan Division, owing to the interposition of the famine of 1876, has remained practically stationary, but in the East Coast Division it has increased by more than a third, on the West Coast by a quarter and in the South Division by a fifth. It seems useless to endeavour to prognosticate the exact rate at which it will increase in each of these tracts in the future, as all calculations are hable to be rudely upset by the failure of a monsoon or two. It seems safe, however, to assume that no scarcity will ever again have the disastrous results which attended that of 1876, and on this account the growth of the population in the next thirty years is likely to be at least as rapid as in the last thirty. Questions regarding the pressure of the population upon the available means of subsistence will then arise

An adequate examination of the probabilities of dangerous pressure in each district would require expert discussion of the agricultural statistics of every taluk in the Presidency and in using them we should be much hampered by the fact that they contain no reliable particulars for zamindaris or whole mains, which constitute almost one fifth of the area of the Presidency, and that the terms "cultivated land" and "culturable land" are exceedingly elastic. It would also be necessary to examine the economic condition of every taluk, because, firstly, it is obvious that mere figures of the density of the population are no guide to the degree to which it is pressing closely on the means of subsistence, an irrigated or fertile taluk being

able to support in comfort a population which would starre in a dry or barron one because excendit the value of produce depends upon the available facilities in the way of communications and markets—and, finally because the importance of the land as a means of subastence varies with the opportunities of obtaining non-agricultural employment and the expectity of the people for availing themselves of such opportunities. Even if all these matters were gone into the forecast would still be imperfect for pressure of population can be relaxed not only by reducing the numbers of the population and by finding them occupations which are independent of the land but also by improving the productive expectives of the soil, whether directly by irrigation and so on, or indirectly by the introduction of more valuable crops and it is not possible to foresee the extent to which such improvements will be practicable.

Up to date at any rate there are no signs of ante pressure. Emigration has increased, but so has the number of emigrants who return to their districts. The firthirty of the land has been ephaneed during the decade by the Rushkulys and lenyid irrigation schemes and by the increased attention paid to small tanks and to wells and its productiveness has been indirectly raised by the ottension of the cultivation of such crops as tobacco coffee to and ground nut, which are being exported in constantly increasing quantities, and by the utilisation of products such as hides, skins and bones, for example which were formerly neglected. The statistics quoted in Chapter IX. Occupation below show that the general prosperty of the Presidency is at present undoubted, and seeing how impossible is securate propher regarding the proportion which the population of the future will beer to its available means of subsistence the discussion of the best means of reducing the one and expanding the other may be postponed until our knowledge of the conditions is clearor.

Subsidial a Party 1 -Shoring emigration and immegration during the lax' decade

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SUMMIDIARY TABLE 4 .- Shore y Em protion between Moders delle Provinces and States

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Hydro shad State	65,946	10 mg	217	64,844	ידניב	<i>a,</i> ≥1	7,817	*103	1,313	20,730	
Rechaute bits	23	1	31		7			13	1 11	- 1	A 11
Hyper St. to	29,000	11 741	n.m	234,775	111,123	102,412	- 147,944	1,300	73 H	- M 17	- "7 (A)
Rapper in State	1,43	111	30	177	113	(1)	1,311	1 073		20	404
T news Stat	1.963	4,951	+ 11	40,803	22,101	18,313	31,838	- 17,237	11,301		1
		113,300	100 700	me L 9273	441,282	203,074	400,183	365,940	143.990		
Tor	123,677	113,370				1	<u> </u>			-	

HOTE,—( ) The 1901 statistics do not destinguish Transcers and Corkin from the other Hodens state, and estrum 11 necessingly refers to British Territory mily

<sup>(</sup>c) Sition Detects may.

 ( ) The Cry issue at a store do not divergench by remarkance in Mobius from those here in other protector of Indea, but probably her of Indea, but is in the cry is a large in the Cry issue from the Cry issue from these that these smallered 2023AI for all these of Indea, but is in the Cry issue (LEA) on the cry of All Security). The stall of the new Norman (LEA) is not been and All Security). The stall of the new Norman (LEA) is 1 100 for Training nonlarged 2015AF and the Norma 2015AF, and thus, total of 200.416

Subsidiant Table 5 - I ariation in relation to Density since 1871

NATURAL DIVISIONS DISTRICTS AND CITIFS	Piecentace of variation Increase (+), December ()			ATION IN	Mean density of polulation for squary			
	1891	1881—	1871— 1851	1871-1001 INCRINST (+), DFC REASE (-)	1901	1591	1881	1871
1	2	3	1	t	G	7	8	9
Agenen Division								
Ageney, Ganjam Virigapatam Gödávari	+ 45 10 + 147	+ -31 + 214 + 2,2			92 67 51	89 69 12	47 49 13	A
Total	+ 19	+ 242			69	68	48	
Fast Cas Division							1	
Ganjám Virsgapatam Godaviri Kiatna Nellore	+ 63 + 72 + 104 + 161 + 23	+ 60 + 81 + 152 + 196 + 200	+ 151 + 151 + 120 + 60 - 113	+ 122 + 354 + 115 + 181 + 87	345 453 443 254 171	325 421 107 221 167	181 515 273 153 140	163 118 256 181 163
TOTAL	+ 83	+ 130	+ 90	+ 345	303	280	259	164
Cuddapah   Kurnol     Bancanapall     Belluy     Sandur     Auantapur	+ 15 + 66 - 91 + 75 - 17 + 83	+ 175 + 205 + 171 + 247 + 61 + 172	- 17 0 - 25 6 - 32 0 - 20 3 - 20 3 - 10 1	- 11 - 40 - 290 + 39 - 251 + 61	148 115 127 166 70	146 107 139 151 71 131	128 91 121 127 64 117	162 129 177 169 91
TOTAL	+ 52	+ 183	~ 204	+ 00	141	134	115	140
Nadras Chingleput North Arcot Salem Countator South Arcot Tanjora Trichinopoli Pudukkottai Madura Tinnovelly	+ 126 + 91 + 424 + 123 + 86 + 08 + 08 + 52 + 20 + 85 + 75	+ 115 + 154 + 194 + 232 + 209 + 191 + 40 + 150 + 235 + 203 + 127	+ 21 + 1( - 98 - 187 - 600 + 34 + 709 + 12 - 10 - 13 + 03	+ 201 + 201 + 219	18,865 126 209 293 280 450 605 308 340 325 382	15 604 100 250 261 257 415 601 378 139 296 356	15 031 345 251 209 211 372 583 341 274 258 315	14,721 341 262 263 247 360 540 542 239 327
TOTAL	+ 73	+ 165	_ 30	+ 212	368	342	300	308
West Coast Division  Alignis  Malabar  South Canara  Total	+ 11 7 + 5 6 + 7 4 + 6 0	+ 96 + 122 + 101 + 115	+ 21 8 + 5 8 + 1 5	+ 215 + 236	110 481 282 375	101 175 271 365	95 410 -16 321	66 377 235 303
Citic  Nadras City Madura City Trichinopoly City College City	+ 12 6 + 21 2 + 15 6 + 16 5	+ 11 5 + 18 5 + 7 3 + 15 9	+ 21 + 120 + 10	+ 1019	18,865 17,684 13,090	15 604 14 771 11 326	15,031 12,101 10 556	14,721 8,685 9,666
Calicut City Sal. m City Kumbakonam City Bellary City Tanjore City Negapatam Cits Combatore City Luddalon City	+ 165 + 43 + 99 - 21 + 64 - 34 + 144 + 103	+ 158 + 716 + 64 + 112 - 06 + 100 + 190 + 87	+ 190 + 13 + 127 + 110 + 110 + 101 + 81	+ 11 2 + 34 3 + 12 5 + 10 0 + 17 0 + 50 3	17,655 11,935 6,472 7,234 11,438 13,270	3,004 16,928 10,661 0,607 6,709 11,844 11,596 3,613	2,595 12,607 10,020 5,910 6,843 10,771 9,742 3,850	2 180 12,503 8,830 5,752 6 522 9,705 8 828 3,000
MEAN FOR CITIES	+ 11 1	+ 123	+ 76	+ 345	10,864	S 808	8,707	8,077
Mean for the Presi }	+ 72	+ 157	- 18	+ 22·1	270	253	221	227

Nore - The figures for Ganjam, Viragapatam and Goddvari districts in 1871 shown above are inclusive of the Agency tracts which were not separately consused in that year

#### CHAPTER III

## RELIGION

1 Stain turs of the rebigious to) which the people belong are shown by diswere the forms at the feest.

Table IV gives similar figures by the smaller units of
taluk. Imperial Table XVII shows the various denominations to which the
Christians of the Prendency belong the subsidiary tables at the end of this
chapter give the chief fact in all of these in the usual proportional forms
desgrams Nov. 4 and 5 and the fifth and such of the maps at the beginning of
this volume show how meny of the people of each district are Hindus, Musclimans
and Christians and diagrams Nov. 33 and 34 give the percentage of the Christians
in the Presidency and in each district who belong to each of the more numerously
represented sects of that religion.

2 Chr. tunnty was the only faith in the case of which statistic of sect were collected, the sectarian divisions of the other beliefs Statistics of mot were callected in the case of Christians only being of little importance in this Presidency have here few members of the reforming and revivalist sect of Hindman, uch as the Arvá Hindus and the Brahmo Samaj which are making themselves heard further north. The Laughyats, who reverence Siva and his symbol the Lingam reject the claims of the Brahmans to religious supremacy and affect to disregard all di tinctions of caste are probably an increasing community but the sect is hardly of sufficient political or social interest to warrant the special collection of statistics regarding it. Madhys and Smarta are sects which occur only among Brihmans The mass of the Hundu population is either Solvito or Vaishnavite by sect. The Vaishnavites out number the Solvites in the north of the Providency and the Saivites generally prevail in the south, but no active proselytism is maintained by either and the antagonism between the two no longer swakens the enthusiasm which it once dal. In 1881 the last occasion on which Sunnis and 2 per cent Shahs and most of the remaining 7 per cent of them were Sunnis and 2 per cent Shahs and most of the remaining 7 per cent omitted to return any sect at all. If there last were rateably distributed between Sunnis and Shaha it would be found that the proportion between the two bodies is about the same as in other provinces and as there is no active rivalry here between them detailed statistics of them are not of great importance. Our Jains are well known to be usuctically all Digambaras by soct and there is little object in collecting procase statistics. Such Swétámbaras as were found here would in all probability be visitors from the north of Indm. The sects of the Christians are thus the only ones which call for particular consideration

3 The tonets of the various religious of Indus have been described and discussed by many scholars, and the books which have needed to state the state of the been written about them would form a small library by themselves. This chapter will accordingly avoid these well beat a paths and will confine itself to a discussion of the statistics in the several tables.

Subsidiary table 1 shows that of every 100 of the population 89 are Hindias, 6 are Musalmans, 3 are Christians and 2 are Ammusta Since 1801 the population as a whole has increased by 72 per cent., while the Hindias have advanced by 63 per cent., the Musalmans by 91 per cent the Christians by 181 per cent. and the Ammusta by 50 per cent.

4. The last figure requires a few word of aplanation. The estential of an Animistic creed are not easy to accumulty define on may be roughly described as consisting in belief in the existence and reverence to the powers, of souls and aplicits—whether those of definite persons who were once among the irring or the

rague entities which primitive man locates in unusual natural objects, such as difference of exceptional size a curiously-shaped rock, a waterfall or a precipitous hill, or the still more indefinite influences to which, for want of any other explanation, he attributes the apparently causoless misfortunes which befall him and his follows. None of these spirits have the accepted attributes, the recognised names and podigrees or the local habitations of the Hindu gods, they are not admitted by the Brihmans to be fit subjects for reverence, and they do not belong to the Hindu pantheon, little tendency as that body has to be exclusive in such matters. Animists, cannot therefore with accuracy, be lumped indistinguishably with Hindus.

In 1881, however, no difference was made between them. A protest against this course was made by the then Census Commissioner and in 1891 the instructions provided for their differentiation. But outside the three agency castes of the Khonds, the Savaras and the Jitapus less than a thousand persons were returned in that year is holding Animistic beliefs and Mi H A Stunit admitted (paragraph 88 of the 1891 Census Report) that this was an obviously incomplete list of those who should be so classified

This year the 1891 instructions were repeated. There is no word for 'Ammism" in any of the vernaculars and any attempt to define that religion would only have served to confuse the enumerators. The object in view was therefore attained by a process of exclusion and the enumerators were told that if any person belonging to a forest or hill tribe (it is only among such that pure Ammists are found) was neither a llindu a Musalman, nor a Christian the name of his tribe should be written in the column of the schedule provided for the record of particulars of religion. In the central census offices all persons so entered were tabulated as Ammists, and in Table XIII (Caste) they are separately shown as such just as they were returned

5 For the purposes of this instruction a Hindu was defined to be one who worshipped any of the recognised gods of the Hindu The difficulty of separating Hindus pantheon The forest and hill tribes, however, are from Animists well-known to be undergoing a slow process of Hinduizing, or rather Brithmanization, as a result of their contact with the Brahmanic customs of their neighbours on the plains, and to often pay a sort of reverence to the Hindu gods while they simultaneously worship their own original spirit doities It was consequently often most difficult to decide when individuals whose croed was in this transitional state had ceased to be pure Animists and become Hindus The purely Ammistic Savairs of Ganjam, to give only one example, perform sacrifices at marriages and deaths, or when afflictions overtake them, to a pot of appa liquor which in some vague way is held to represent a deity, and they pay no reverence to the Hindu gods lest then own spirits should thereby be annoyed with Those members of the tribe, however, who associate with the people of the plans mingle this ritual with Hindu ceremonies, continuing to worship the pot of liquor at marriages and deaths, but nevertheless consulting Hindu purchits as to the success of their enterprises, giving their children the names of Hindu heroes such as Rúma, instead of calling them after the day of their birth or a jungle tree as of old, and visiting and making offerings at the Hindu temples It was probably. largely a matter of chance whether the enumerators credited to Hinduism or to Animism persons who stood in this way with one foot in either fold

In time the Savaras nearest the plants will no doubt follow rites and ceremonies which are purely Hindu. The Játápus, a sub-division of the Animistic Khonds which has been influenced by its Hindu neighbours, are now to all intents and purposes a separate casto of Hindus.

In some of the other provinces there is a very general disinchination on the part of the upper ranks of the Hindus to allow that the lowest classes of the plains, such as the Chamárs, or leather-workers, are really members of the Hindu religion, but in this Presidency this attitude has few advocates. It is, of course, true that the lowest castes are not allowed to enter the Hindu temples, but this prohibition proceeds from the idea that such persons carry ceremonial pollution with them, a

notion which is more strongly held and more elaborately worked out in this province than in others In the subsidiary table to Chapter VIII (Carte) below the Hindu castes are classified into a series of groups according in part, to the amount of pollution which they are supposed to carry and the distances within which each of these groups may approach the suitastidasm, or holy of holies, of the Hindu temples is accurately regulated in accordance with the degree of pollution which attaches to each, the lowest classes being kept altogether outside those next above them being allowed into the outer courts, those next above again into certain parts of the inner courts and so on. The fact that a man is not allowed to approach close to the idol is thus no sign that he is not a Hindu. In the night of the Hindu gods all men are not equal. If an individual worships a Hindu deity he may be hold to belong to the Hindu faith,

Doubtless of course many of the beliefs of the lowest classes of such Hindus are largely compounded of Animam. In addition to the Hindu deities proper and the lesser lights of the village temples there are a host of gods and godlings, ghosts and goblins to whom a tribute of fear if not of reverence is paid in varying kinds of mumbo-jumbo and ju ju ritual known to the wise men who profess to con trol these powers. But the beliefs of the most orthodox of Brahmans could be shown to be also tinged with Animism, and, on the west coast at any rate the Brilhmans are not above performing ceremonies to propriate spirits and demons whom sorcerers of even the lowest castes have declared to be annoyed with them That a man a creed is in part Animistic is therefore no reason for denying him a

claim to the title of Hindu.

6 Were the present occasion more suitable it would be interesting to note how the religion which for want of a better name is known

Ensities is fear a inexast term. as Hindrusm is in reality (owing partly purhage, to its having never had any recognised governing body belonging either to Church or State) a congornes of beliefs in which the orthodox ideas and ratinal of the Volus and Puranas take a gradually decreasing share until their influence vanishes altogether and which differ so much among one another that they might almost be classed as distinct creeds. Probably even the lowest of the Hindus preserve at the back of their minds a yague belief in a Supreme Cause but in no other respect does a common principle run through the varying tenets of the Hindu faith. Its cardinal doctrines may be said to be predestination and the transmigration of souls and the belief in the existence of a heaven and a hell, but it is more than doubtful if the castos in groups IX and X in the subsidiary table in Chapter VIII can be

and to hold to any of these principles.

The social precedence of a caste is gauged very largely by the degree to which it adheres to the Brahmanic forms of worship, and the religious tenots and practices of the various castes in the Presidency can accordingly be roughly estimated by the position which they occupy in this subsidiary table. Thus the only communities which follow the Votic ritual are the Brahmans and allied castes in group I these have formken most of the Védic ceremonies prescribed for other than domes tie ovents and neglect altogether the gods of the Védas for the younger detties of the Purinas The castes in groups II to \ the Kahatriyas, Vauyas and the higher classes of Súdras, follow the Puranic ceremonies and know nothing at all of Veduc ritual. Those next below them, the Súdras in groups VI and VII who employ Brihmans as their purchits only occasionally or not at all have a ceromonal of their own, the custodians of which are those of their own casto who act as priests to them or the non Bribman individuals who perform the duty for them. The communities in groups VIII to \ cannot be said to have any set ritual each man long his worship as seemeth good in his own eyes

Similarly the Brithman in group I soldom may any respect to the village gods and goddeeses who rank below the Purum deities, or to the sparits and derils which are even lower down in the scale while the castes in the succeeding groups give these two inferior grades of powers a constantly increasing shire of their worship until when we reach those in groups VIII to \ we find that the reverence given to the Puranic gods is formal and perfunctory while the real devotion of the

worshipper is laid at the feet of here lesser deities.

Thom all this it will be gathered that the distinction between a Hindu and an Animists are accord which separates the Animists from the lowest classes of Hindus is scarcely as broad as that which divides these forces will sometimes profess Hindus in the members of one sub-division of a caste will sometimes profess Hindus in while those of another will be Animists, Hindus and Animists have in many of the tables in this report been taken together and not treated separately

The abnormal advance of 35.7 per cent which has been seen to have occurred in the number of the Animists during the decade is for similar reasons no indication that this form of belief is on the increase, but merely that the line between the followers of Animism and Hindursm has been more accurately drawn than herotofore. If the two faiths are taken together the increase in the number of their adherents is 6.8 per cent.

Rate of increase among Mussi slowly falling, owing to the fact that the rates of increase which have prevailed among them have been continuously lower than those obtaining imong Mussimans and Christians. Mussimans are 9.1 per cent more numerous than they were ten years ago. It will be seen in the next chapter that there is reason for supposing that they are more profite than Hindus, and moreover their strength is increased by conversions among the lower castes, especially in Malabar, where the followers of the fath consist mainly of the Mappillus, an actively proselytising tribe.

9 Christians have increased to a remarkable extent, being 1,038,854 strong against 879,437 in 1891, that is, numbering 159,117, or 181 per cent, more than they did ten years ago Taken by themselves and excluding Europeans and Eurasians, Native Christians have advanced by 10 per cent. In the decade between 1881 and 1891 the increase among them was even more striking, being 48 8 per cent, and during the list thirty years it amounts to 90 per cent against an increase in the population as a whole of 22 1 per cent. In other words, Native Christians have multiplied between four and five times as fast as the population generally

Subsidiary table 1 gives priticulars of the growth of the fifth in each district Of the districts in which its adherents number over 10,000, the increases during the decade are most marked in Cuddapah, Gódfvari, and North Arcot, where they amount to 95, 86 and 53 per cent, respectively, and are smallest in Tanjore, Madras, and Salem, where they are respectively 2, 3 and 6 per cent. In these last two districts the rate of advance is less than that of the district population as a whole, so that considerable numbers of the Christians in them must either have emigrated or have reverted to other faiths. During the past twenty years the advances in districts in which Christians are now 10,000 strong have been greatest in Gódavari (336 per cent.), Cuddapah (212 per cent.) and Kurnool (197 per cent.) and least in Madras (3 per cent.), Tanjoro (11 per cent.) and Tinnevelly (13 per cent.)

Some reasons for the advance calculated on fairly large figures, and so represent considerable additions to the actual number of the Christians found in these districts, and they are perhaps not likely to be paralleled in other provinces. In this Presidency the converts to Christianity, unlike those in most of North India, are recruited almost entirely from the classes of Hindus which are lowest in the social scale. These people have little to lose by forsaking the creed of their forefathers. As long as they remain Hindus they are daily and hourly made to feel that they are of commoner clay than their neighbours. Any attempts which they may make to educate themselves or their children are actively discouraged by the classes above them:

caste restrictions prevent them from quitting the tenlsome, uncertain and undigm field means of subsistence to which custom has condemned them, and taking to a handicarfst or a trade they are stubbed and repressed on all public occasions are radised admission oven to the temples of their gods, and can hope for no more helpful partner of their joys and sorrows than the unkempt and unhandy maiden of the jurachéri with her very jurnitive notions of comfort and cleanliness.

But once a youth from among these people becomes a Christian his whole borron changes. He is a carefully educated as if he was a Brihman he is put in the way of learning a trade or obtaining an appointment as a clerk he is treated with kindness and even familiarity by missionaries who belong to the ruling ruce takes an equal part with his olders and betters in the services of the church and in due time can choose from among the nest handed girls of the Mission a wife skilled in domestic matters and even endowed with some little learning. Now-a-days active persecution of converts to Christianity is rure, so those who hearken to its teaching have no marter's cown to wear and sheltered as they often are in a compound round the musicinary is proglew it matters little to its adherent af their neighbours look askance upon them. The remarkable growth in the numbers of the Native Christians thus largely proceeds from the natural and landable discontent with their lot which possesses the lower classes of the Hindus, and so well do the converts, as a class ase their apportanties that the community is carning for itself a constantly improving position in the public estimation.

But there is, in every district a limit to the numbers to whom the advantages of esponsing Christianity appeal, and as district after district becomes supplied with Missions and those who comes within this limit are gradually absorbed, the rate of increase among the community will slowly decline. It has fallen in almost every district during the last decade, and it is improbable that in the next it will keep at

the level which it has hitherto on the whole maintained.

11 The variations in the numbers of those who profess religious other than Huddwan Animum, Islam and Christianity call for few romarks. The numbers of the Jams are practically stationary but detailed comparisons with the 1891

figures show that of the four districts in which they are chiefly found, namely Bellary North Arcot, South Arcot and South Canara, they have increased in the first three and dechned sharply in the fourth. Between 1881 and 1801 the rate of increase among them was much lower in this district than in the other three being under 2 per cent., and Mr. Stuart considered that the inference was that they were formaking their own religion for either Hinduism or Christianity.

Porms, who most of them come here for purposes of trade number 356 against 216 in 1891 and, as in that year they are mainly to be found in Malabar Madras

and the Nilgura

Buddhists are only 241 in number egainst 1 080 ten years ago. Nost of those included in the 1891 figure were Burness dacents in the Central Jails and many of those have since returned to their own country on the expiry of their sentences.

12. The territorial distribution of the followers of the various faiths is shown in diagrams Acs 4 and 5 and in substituty tables 2 and 3 and 5 and in substituty tables 2 and 3 and 5 and

and in the Deccan and Christians in the West Coast (owing to its including the Nilgura) and the South Divisions. Diagram No 5 above at a glaince how very greetly Hindus and Animasts predominate in all the district. They form 80 per cent of the population in every district except Malabor where them is a large number of Mappilla Musalmans and 85 per cent, of it in all the remaining district except four namely. Auracol, Madras, the Nilgura and South Caura. In Ganism Vinagapation and Goldernt, they number over 0 per cent of the people these three districts containing hardly any Musalmans or Christians. Musalmans are propor tomately most numerous (see diagram No.) in the Deccan districts and Madras City and on the West Coast. More than one-third of the shole number of the followers of Islam in the Presidency resule in one district Malabar (see diagram No. 4).

Christians are most numerous in Tinnovelly, Madura Kistna, Tanjore and South Chara, and fewest in Ganjám, Vizagapatam, Bellary and Anantapur, but in proportion to the rest of the population they are commonest in the Nilgiris, Madras, Tinnovelly and South Canara

No particularly noteworthy variations have occurred during the last twenty years in the relative proportions of Hindus and Musalmans in the several districts

13 It remains to consider the statistics of the sects of Christians. As has been stated the actual figures will be found in Imperial Table XVII. Diagrams Nov. 33 and 34 illustrate the distribution of the denominations which are most numerously represented in the Presidency, and subsidiary table 5 gives an abstract of the total numbers belonging to each sect, their proportion to the total body of all Christians, and the variations in the numbers of them which have occurred during the decade

It may be stited at once that for several reisons a comparison of this year's figures with those of 1891 throws little light upon the relative rates of increase of the adherents of the various denominations. In 1891, 10,911 persons did not give their sect at all and 13,925 more returned the vague descriptions of "Episcopalian" and "Protestant" Further, a large number of people entered themselves as "American Mission" by sect and those were all classed as Presbyterians, although, in addition to the American Presbyterians, there are American Missions belonging to the Biptist Congregationalist, Methodist and Lutheran persuasions. The result was that the numbers of the Presbyterians were alleged to have increased 975 per cent, and that this year they show a decline of 47 per cent.

14 At the present census special pains were taken to endeaveur to get the sects of Christians properly returned The heads of all the Efforts made to get Christian sects larger Missions were asked to instruct their congregations how to enter themselves, and paragraphs drawing attention to the importance of accuracy in the matter were communicated to nine different Church and Mission nowspapers and magazines for insertion in consequence a considerable improvement in the returns, but 4,778 persons still made no entry in the schedules or gave some vague description vinich could not be classified, and Protestants (who, under the orders of the Consus Commissioner for India, were classified as belonging to the Anglican Communion) were still as many as 7,425 in number. There is thus room for improvement on future occasions. Such returns as "St. lames' Church" and "St. Piul's Church" were frequent and required a good deal of research to clear up, and some of the initials entered were apt to be puzzling "SPG" one knows, and "CMS" one knows, but one requires to pause before one remembers that "AELM" is short for American Evangelical Lutheran Mission

The vagueness of the entries among Syrian Christians entries accurately were those returned by the Syrian Native Christians of the West Coast

A resumé of the history of the Syrian Church is contained in paragraph 101 to fithe 1891 Consus Report and it is unnecessary to refer to the matter at length again. The early members of the church followed the Nestorian doctrines. On the arrival of the Portuguese on the West Coast however, the church passed, after a long struggle under the domination of the Pope and adopted the Latin rite. This was at the end of the sixteenth century. When the Dutch expelled the Portuguese the party which was hostile to Rome again (1653-1663) got the appointment hand. Archdeacon Thomas a native who was elected to be bishop, collected a following and in 1665 was consecrated by Gregorius, Bishop of Jerusalem, who introduced the Jacobite liturgies and ritual in place of the Nestorian. The adherents of Mar Thomas were consequently known as "Jacobite Syrians."

<sup>\*</sup> In addition to the works regarding the Syrian Church mentioned in that paragraph reference may be made to the Roy A.exander J D D Orsey's Portuguese Dis overies, Dependences and Missions in Asia and Africa, and to Christianity in Travancore by Mr G T Mackensie, I C S, Resident in Travancore and Cochin

A section of the church how you still remained subject to Rome though they nied the "Syrac rite. These latter are sometimes culled "Rome-Syracans" and also Syro-Romans" and "Syro-Catholics," but at the present census they seem to have returned themselves merely as Roman Catholics, which accounts for the decline since 1891 in the number of "Yrans in Malabor."

In the early years of the nucleonth century missioneries belonging to the Church of England rested the coast and aboved the field with the priests of the Syrain Church. In 1837 all connection between the two was severed by that in Syrain Bishop Mar Dhonyium IV but traces of their work are to be found in a few entries of Anglican Syrain" in the returns

Their teaching however caused a split in the Syraio camp a part under Mar-Athanacua, Mathew a native of Travancore fave uring their methods and opposing Mar Dionysius IV and his followers. The rivalry continued until 1880 when it was sottled in favour of Mar Dionysius by the courts of Travancore There remains however a party which still follows Mar Athanasius and the members of this are sometimes called the Rotorined Syriais as distinct from the Jacobitic Syriais, who own allegation to Mar Dionysius. They also call themselves St Thomas Syriais after St. Thomas the Apostle the reputed original founder of the Syriai Church.

There are thus at least three distinct sects of Syram Christians, namely the Rome-Syrams who acknowledge the authority of Rome but follow the Syram who follow the Jacobite rite and the Reformed or St. Thomas Syrams who favour certain of the practices of the Anglican Church. But the shades of difference between them were evidently too subtle for the enumerators, for the entries in the schedules were in many cases too virgue to be occurately distributed among them. A certain number of persons were returned definitely as Jacobites' and these have been shown as such in the tables. The remainder

had perforce to be lumped together under Other Syrum.

In addition to the above three sects there is in South Canara a body of Roman Catholics who have recently seeded from the Church of Rome and call themselves "Syrian Catholics in the returns. They are the followers of a priest named Alvaise who left the Roman Catholic Church in consequence of differences of opinion with his Archibahop and joined the Ancobie sect of Mar Dionyvins. The latter consecrated him as a Bishop. These Syrian Catholics have been classified a Jacobites accordingly but Bushop Alvares has now quitted that sect and set up for himself in Ceylon under the style and title of His Holmess Jahus I Metropolitan of the Independent Catholic Church of India and Ceylon and it is not altogether clear what rates his followers now use

16 An element of uncertainty also attaches to the figures under Congregational The London Musson has usually been classed as a Congregationalist body but a few days before the date of the consus it was reported that some

of its miss naries considered its classification incorrect. It was too late then to enquire what course they whiled pursued and to same instructions accordingly but sub-equient to the enment in three of the missionnes of this body wrote to ask that entries of "London Mission in the schedules might be tabulated under "Undenominational. The Census Commissioner for London subsequently ordered that the figures under "Undenominational should be included under Minor Denominations and this has accordingly been done. The entries of London Mission" in the schedules were only 3 89 in number and those of Undenominational only \$4.13 so it is wrident that most of the adherents of the London Mi ion must have been returned as Congregationalist and it is consequently uncertain what the actual stringth of the Congregationalist proper really is

The classifications of the other sects call for no special remark. Attached to the chapter is a statement showing the headings under which certain entirest regarding which doubt might be considered to exist were included. Only those which were fairly numerously represented are shown.

17 Subsidiary table 5 and Diagram No 33 show that of the 1,038,854 Christians 642,863, or 619 per cent, belong to the Church aus 642,863, or 619 per cent, belong to the Church of Rome, 139,897, or 135 per cent to the Anglican Communion, and 119,227, or 115 per cent, to the Baptist persuasion. The only other considerable totals are those of the Lutheraus (25,658)

(78 036) and the Congregationalists (25,008)

Diagram No 34 shows that the Roman Catholics are proportionately far more numerous than any other body in the South and West Coast Divisions except in Tinnevelly, where they divide the honours with the Church of England Congre-

Tinnevelly, where they divide the nonours with the Church of England Congregationalists are only relatively numerous in Cuddapah and Anantapui Baptists are the most prominent denomination in Kistna, Nelloro and Kurnool and Lutherous form a large proportion of the Christians in Vizagapatam, Gódivari and Kistna

The Europeans and Europeans of the Presidency mainly belong either to the Anglican Communion or to the Roman Cutholic Church

Statemen' showing the denominations in Imperial Table XIII under which cert im entries in the schedules presented denomination in Imperial Table XIII under which

Statemen' showing the arministration		
anduded -	Intry in the schedule	Denemination under which meladed
Adventist Agném (Heather Convert) American Baptist American Baptist Church American Mission American Mission American Mission American Mission American Mission American Mission American Mission American Mission American Mission American Mission American Mission American Presbyterian American Presbyterian Anglean Church Anglean Mission Bast I Mission Luther in Canadian Baptist Church of Churst Church of Fagland  Domination under which included  Minor denominations  Do Congregationalist  Congregationalist  Congregationalist  Lutheran  Lutheran  Presbyterian Anglean Communion Included  Minor denominations  Do Congregationalist  Lutheran  Lutheran  Lutheran  Lutheran  Lutheran  Lutheran  Anglean Communion Minor denominations  Anglican Communion Minor denominations  Anglican Communion  Minor denominations  Anglican Communion  Minor denominations  Anglican Communion  Minor denominations  Anglican Communion  Minor denominations  Do	Intry in the schedule  Evangelist Free Church Free Church Free Church Free Church French Mission German Mission Gosp I Mission London Mission Methodist I piscopul Non-conformist Non sectarian Plymouth Brythren Protorian Mission Protestant Scottish Mission Bocicty for the Propagation of the Gospa I St. Thomas Christian St Thomas' Syrian Syrian Syrian Catholic Syrian Catholic Syrian Christian Theosophist Undenominational	Intherm  Minor denominations  Presbyterian  Do  Roman Catholu  Lutheran  Minor denominations  Do  Methodist  Minor denominations  Do  Do  Ito  Angherm Communion  Presbyterian  on Anghern Communion  Syrian (others)  Do  Syrian (lacobite)  Syrian (lacobite)  Syrian (others)  Indefinite beliefs  Min r denominations
Church of Ireland Church of Scotland Cuttack Mission Danish Lutheran Mission.  Control of Ireland Minor denominations Lutheran Lutheran Lutheran Lutheran	Unitarian United Free Church Mission	Indohnite beliefs
Dissenter Finglish Zenana Mission Lpiscopalian  Minor denominations Augheon Communion Do	Wesk ynn	•
•		

SCHEMEARY TABLE 1 -General distribution of the population by Religion

1	1001.	_1	181,		1991,		Patom	TAGE	
Rename	E combe	Pro- pos tion Per U000	Kamber	Pr. 1	Xember	Pro- per tion per 10,000.	I cur. Decare	ur (+)	PERCENT AGE FT ARI THON, LBM1 1801.
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Hisda Antenside Mushin in Mushin in Uniform Jam Parsi Baddines Jow Others Ket stated	941,033 9,477,819 1,698,034 87 481 841 45 118	195 196 646 900 7	3_384,045 473,958 2,570,632 873,437 37 153 346 1,036 42 211 14,803	8,983 131 690 214 	25,497,805 1,805,371 911,078 24,005 143 1,346 30 2,13 1,119	143 130 336 336 3	+ 62 + 337 + 81 161 - 447 787 + 71 - 468	133 + 174 + 277 + 200 + 720 200 + 400 - 05 + 0213	+ 111 111 111 + 88 + 148 644 + 208 - 448
TOTAL	11,013,005	0,000	30,000,400	18,800	\$1,17 <b>0,53</b> 1	10,000	+ TB	197	+ 23 *

SUBSIDIARY TABLE 2.- Distribution of Religious by Natural Dicheses and Districts.

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Tur	941	963	233	14	14	7	. 40	18	!	7,437	8,303	
East Coost Distingu				ı			1	1			1	
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Xallore	394	13	380	***	311		818	634	397	61		-
Tor	8,804	3,590	2,634	1,130	1,112	1,000	1 713	1,478	821	1,838	1,007	
Deren Densen.							1	1				
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Kerta Arres	<b>66</b> 1	637	uca	416	421	134	221	171	141	-		Ξ
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Thereby	123	337	313	411	133	161	1,033	1,000	J,942	- 1	- 1	=
Teras	8,282	1.903	£110	8,825	8.818	3,891	6,904	4,144	7,278	213 (		_
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Terus -	+0	230	834	3,500	3,903	8,575	2,449	1,094	2,380	70 /	1	

Substitute Table 3 -Distribution by principal Religions of 10,000 of the population of each District and Natural Division

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NATURAL DIVISIONS AND DISTRICTS		01 (1 )(1 ) [(1 (16.5)	~ r		orti m 10 000	ja r		portion 10 000	<b>ງ</b> ዞ ኮ	Pro	portion 10 000	ркr
	1901	1891	1881	1901	1891	1591	1901	1501	1881	1901	1891	1981
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tgenes, Canjam tgenes, Vizagapatam tgenes Codavan	3,236 6,759 9,564	7 431	Q Q55	1 18 131	2 17 120	11 16 11	29 37 46	17 2 35	7	0,734 3,185 259	7 157 2 387	
lorve	6,240	0,575	9,985	28	25	15	36	ŋ		3,690	3,285	
La t for t Dimsics	ſ			1		, !						
Ganjam Vizagupa'om Gódavori Kisina Vellore	9,589 9,632 9,727 8,877 9,080	9,754 9,754 9,045		108 193 613	71 103 202 585 731	79 109 218 503 501	14 20 75 471 860	14 16 41 369 322	10 10 22 234 170	362 4 240 5 39 26	300	
Toral	0 386	9,611	9,643	208	287	271	186	147	84	130	54	
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Cuddapah Kurnool Banzanapalle Bellarv Sandur Anantapur		8 530 7,955 8 372 8 325	8 713 8 002 8 042 8 545	1 003 1,234 1,932 1,008 1,805 747	910 1 191 1,899 953 1 610 725	572 1,118 1 03 , 1140 1,441 671	92 53 33	10 50 34	51 169 3 57 11 34	3 18 29 2 101		
Torce .	. 8,800	8,920	9,011	1,014	869	914	155	106	71	26		
Sout! Division	1			1				-				
Madras Ching leput North Arcot Salem Colminator South Arcot Tanjor Trichinopoly Pudukkettai Madura Tinnevelly	9,567 9,369 9,600 9,050 9,416 9,062 9,169 9,298 9,009	9 599 9 453 9,591 9 702 18 149 9 076 9 209 9 327 P,001	9 419 9 477 9 490 9 487 9 104 9 21 3	1,126 229 467 311 230 277 548 300 322 596 495	231 313 210 271 538 270 403	251 200 150	* 104 89 86 283 387 531 380 395	167 69 94	977 171 55 101 80 218 367 506 376 391 829	23 27		
Foru	9,243	9,261	0,235	417	416	431	326	314	325	6		
West Coast Division	7,777	8,371	9,675	526				1 16,				
Malalar South Canara	0,825	6,915	7,059   8,311	2,985			185 741	180 675				
Тотат	7,198	7,301	7,463	2,392	2,328	2,194	373	343	322	12		
Grand Total	8,916	8,983	9,143	612	630	620	269	244	228	166	131	

STREET, LET TABLE 4 - Dutribution of Curutiens by Dutriets.

48

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East Coast Division						1				-		Г			
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Oflever	10,000	8,623	3,617		7 411	+	4,903.5		19,370		803	+	1#3 0	+	*
Ebine .	101,414	68,524	24,191	+	22,800		22,700	٠+	43,520	+	P1 6	+	80 3		11
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T AL	178,845	129,000	86,611	l	48,417	,+	04,017	_	118,434	-	274	(+	97 8		11
Denne Denne	1				_	1		Τ		_		Т		Т	
Ond-fa ye k	18,963	9,723	8.007		0.198	۱.	0.025		12,538		214	1	6/19		11
Kuraci	64,643	21,775	11,453	+	11,205	' ÷	11,250	+		+	10 1	ł	27.5		19
Desgunsyalle	867	57		+	540	١+	43	+	200	+	450.1		£33 3	+	3,30
Beilery	8,000	5,263	4,130	-	217	ļ ļ	1,154	٠+	POT	_	41	+	27 9	+	1
Sandur	87		11			1	*	1	26	-	811		351.5		33
Amenisper	2,575	1,183	967		₩03	+	836	_	1,816	+	BO 0	1	106 1	+	31
TOTAL	01,041	90,022	24,000	i	21,419		17,464		30,512	+	#1	+	78 9	+	17
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Salem	10,543	18,493	18,607		1,174		1,001			+	04		11.6	+	1
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Mguda	14.44	11,634	8,483	1	2.319	+	3.126		6,237		27.7	+	87.0	+	1.
Mark	\$1,483	47 6 11	4118	٠.	3,263	Ŧ	4.173	+	0.207		81	•	10:1	+	ii
	84,183	11,550	\$9,213		12,614	÷	18,044	+	23,000	+	180	+	22.4	+	44
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Qualité Remain Catholic	2,477	12.642	431.314	612.983	879.507	+ 61204	711	617
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Ket to street	110	100	4,806	4,575	10,011	- 4,523	580	06
Tor	2 1,022	98,520	803,823	2,431,851	879.437	289,427	28 2	1000

## CHAPTER IV

## AGE, SEX AND CIVIL CONDITION

Age where the agures are to be 1 It will be convenient to treat separately each of the three matters with which this chapter deals

### AGE

The statistics of the ages of the people are given in Part I of Imperial Table VII, while Part II of the Table gives figures for the ten towns which contain over 50,000 inhabitants each. Diagram No 6 shows the number in 10,000 persons of each sex who were returned at each of the age-periods given in Table VII and diagram No 7 gives similar particulars for both sexes together for the district of Kurnool at each of the last three censuses, to illustrate the effect, referred to later on, which bad seasons have upon the returns. The first five of the subsidiary tables at the end of this chapter give the main facts of the subject in proportional forms.

2 Census statistics of age are used in combination with recorded vital statistics, as a basis from which such particulars as the general rates of birth and mortality, the relative mortality at different ages, the mean expectation of life at various ages for each sex, and so on may be deduced

Such calculations obviously require correction for local circumstances Extensive emigration of the able-bodied population in the prime of life and at the reproductive ages would clearly increase the proportion, among those who remained behind, of the infirm, the aged and the very joung, and thus iaise the death-rates and reduce the birth-rates. The converse effect would occur in the area to which these able-bodied and vigorous people emigrated. Vital statistics of large towns, where the percentage of the population which is between the ages of 15 and 40 is usually abnormally high (see subsidiary table 5) are therefore unsafe guides to the condition of things which prevail in rural areas Again, a condition of scarcity checks buths and thus unless it be accompanied by an increase in deaths, raises the mean age of the living as calculated from their ages. On the other hand, the rise in the number of births which usually accompanies the rebound after famine mean age of the living But it is obviously fallacious to suppose that in these two cases the increase or reduction of the mean age of the living denotes a corresponding lengthening of shortening of the duration of life The discussion of these matters is thus bost entrusted to those who are experts in such subjects, and Mr G F Hardy, who performed a similar service at the census of 1891,\* is to again deal with the statistics of the present enumeration

Inscernacy of the ago returns in are subjected to the various processes for smoothing out their irregularities which are in use among statisticians, the ago figures are without doubt excessively unreliable. A birthday in India is not marked in the same way as it is in England, and few of the population trouble to remember their ages. Any one who has been a magistrate in this Presidency and has had to make the usual enquiry regarding the ages of witnesses and accused will remember that in a large proportion of instances the enquiry "How old are you?" is met by an amused smile, as who should say "What a very absurd question," and that when the query is pressed the answer is either "How ever can I tell?" or a wild guess which is obviously very wide of the mark, a wrinkled grey-beard, for instance, placidly affirming that he is 25 years of age

<sup>\*</sup> See his note on age distribution in India in that year, which forms Appendix III to Volume II of the General Tubles of the 1891 Census

Subsidiary table 1 contains the exact ages returned by 200 000 persons solected at random from the schedules and forcibly illustrates the worthlessness of the figures. In a growing or stationary population the number of persons who are under one year old should ordinarily be larger than the number of those who are of any other age and unless the population is affected by disturbing causes such as famine or migration the numbers in the succeeding periods should decrease at gradually increasing rates as the ages advance and death thins their ranks. But in subsidiary table 1 the largest number of persons occurs at the age 30 and the next largest at the age 40 and then follow those who are 25.

4. Women are less accurate in their ways of thought than men, or their ages are less exactly remembered, for the returns for females are far more irregular than those for males. Both senses, however show the greatest preference for ages

(like 30–40 and so on) which are even multiples of five and then, except that 25 is more popular than 20 and 13 than 15 for those which are odd multiples of the seme number. It is curious to note that in the Telique districts the preference for the even multiples of five over the uneven is much more marked than in any other part of the country. This popularity of multiples of 5 is natural enough among people who use the decimal notation and count on their fingers but in the case of the women there is a further marked preference for 22–39–42 and so on up to 82 and, in a less degree for 17–27–37 etc., and thus is not easy to explain. It has been suggested to me that women date events from the attainment of pokerty which is usually about the twelfth year and that these ages 1/–22–27–32, etc. are popular because they are the sum of the number 12 and the multiples of five but this explanation is weakened by the fact that in some of the deconnia males also show a preference for numbers ending with 2.

Diagram No 6 illustrates clearly the preference for the even multiples of five over the odd multiples and the fact that this preference is stronger among women than among men. It also shows that in addition to errors due to inaccuracy and ignorance there is also a certain amount of deliberate misstatement of the ages of young girls who are between 10 and 14 the marriageable age and to a less degree of those who are cetween 5 and 9 and between 15-19. For in these three periods girls are proportionately less numerous than boys though in those on either side of them the reverse is the case, and the inference therefore is that girls who were really between 12 and 16 have been returned by their relations as being either below 5 or above 19 These relations can produce shastric authority to justify their prevarications, as the \fit Shistra ears that there are nine things that should not bo divulged namely one sage wealt! love affairs and family quarrels and also mantrams medical prescriptions gifts and good and evil deeds. Perhaps this injunction has also affected the ago returns in other directions. The omissions in these three periods are not due to any circumstances peculiar to the present year for subsidiary table ... shows that they also occurred at both the previous consuces

Dagmin No it also shows that 20 25 and 30 are very popular ages with women, and that they are also proportionately more numerous than men in the period 60 and over. Whether this latter fact is owing to their being longer lived or merely to exaggeration of their years due to the same pride in great age which seem among the sex in England is not clear. Notiber of these two points again are posuliar to the present census for they appear equally (subsidiary table 2) in the statistics of 1891 and 1881.

Thinking that those who are interested in native life innurance in this Presidency might be glad to have statistics of the ages of what may be called the insuring classes—the clerks, wakis, superior tradement and so on—and hoping that persons of the amount of claration would be more accurate in their returns of ages than the common herd. I had the slaps of all persons belonging to families in Madres City which substited by certain selected occupation of this class picked out and sorted for single years of age by thomselves. But the results were very disappointing the wild irregularities above referred to occurring in them as much as ever

The age statistics being thus of more than doubtful accuracy it seems to be unprofitable to labour through any minute examination of them and as the considerations which arise from the figures of sex and civil condition also depend greatly upon the statistics of age with which they are combined this chapter will confine itself to a statement of the broader inferences which appear to be deducible from the tables

Subsidiary table 2 bears all over it the mark of the great famine of 1876. In 1881 the number of children under 5 and of old people over 60 was much smaller than in either 1891 or the present year as the famine had killed off the old and the young and checked reproduction. Ten years later in 1891, the rebound after the hard times raised the number of children under 5 as abnormally as the famine had depressed it but the proportion of persons in the period 10-15, that is, of those who were born shortly after the famine and were under 5 in 1881, ten years before, is still unduly low. Even in the present year the number of these same people, who are now another ten years older and between 20 and 25, can be seen to be lower than it should be

Diagram No 7 illustrates the point very forcibly as it gives the figures for Kurnool one of the districts which suffered most from the famine, by themselves If the seasons of the three decades 1871-1881, 1881-1891 and 1891-1901 had all been normal in this district the lines of diamonds etc., in this diagram would have been of equal length at each age-period for each of the three consuses of 1881, 1891 and 1901, would have been longest in each case at the age-period 0-1 and would have decreased at each successive period with a regularity which would only have been disturbed by the preference for the even multiples of five which has already been But the magram shows that the number of persons who were in the period 0-4 in 1881 in the period 10-14 in 1891 and in the period 20-21 in 1901 was in each case much less than in the same periods in the other two years extent the same influence can be seen at work in the ages 5-9 in 1881, 15-19 in 1891 and 25-29 in the present year The number of persons who were between the ages of 40 and 60 in 1981 can similarly be seen to be smaller than the normal and the rebound after the famine is traceable in the period 0-1 in 1891 and 10-14 in 1901. Finally the effect of the bid seasons of the last decade in the district is visible in the age-period 0-4 for the present consus, the persons in which would, under normal conditions, have been more numerous than those in the period 5-9

6 Subsidiary table 3 gives the proportion of each sex in each religion who are found at each of the age-periods The proportion of Statistics of age by religious Musalmans and Christians and lowest among Ammists A high rate of infant mortality among the Animists, owing to their want of care of their young children, is probably part of the cause of the exceptional figure in their case, but among the Musalmans and the Christians the high proportions in the jounger ages are not due to any sudden decline in those in the advanced ages and they thus seem to indicate that the followers of these two religions are more prolific than the Hindus reason for this is not altogether obvious. Both of these religious communities are scattered through all the districts of the Presidency and therefore climatic influences cannot have had much to do with the matter One-third of all the Musalmans, it is true, are found in the prosperous district of Malabar, but even if we exclude these the proportion of the children under 5, though it is reduced, is not brought down to the level of the figure among Hindus The fact that both Musalmans and Christians are more frequently found in towns than the Hindus cuts both ways, for though the out-door life of the agriculturist is perhaps more favourable to a high degree of fecundity than the sedentary existence of the trader in the towns, the former is more exposed to the influence of adverse seasons than the latter Hindu women are more universally married than either Musalman or Christian women, the percentages of the females in each religion who are married being 42, 40 and 39, respectively, and this is in favour of the fecundity of the Hindu community, but, on the other hand, the early age at which the women of this religion many when compared with those of the other two is probably immical to the

production of large families. In balancing the opposing forces which tend in favour of and against the focundity of the followers of the three different religions, it is further necessary to take into counderation the facts that Mussimans and Christians eat meat, while many Hindus do not and that they allow the re-marriage of widows while some of the Hindus forbid it.

Animists, and Animistic women in particular are much more short-lived than the followers of any other of the main religions. This characteristic has been noticed in other provinces also

Substitution to the distribution by ago of 10 000 persons of each
 Ago distributes is the vertex Tab Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties
 Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the vertex Tableties is the ve

seen that the proportion of children below five prears old as lowest in the Deccaii, where the season's have recently been worst, and in the Agenines where infant mortality 1 high that in the Deccaii, where the 1876-famine was most felt, the percentage of persons in the agre 15-20 is lowest, and that it is highest in the West Coast Diriuon, which was not affected by that visitation and that the proportion of people of both seas aged 40 and upwards is lowest in the Agencies where the rarity of aged persons among the Ammutto hill tribes has reduced the percentage. This table further shows that the number of people in the period 20-40 that it in the prime of life is lowest in the Rast Coast and South Diriuons and the reason for this seems to be the fact that it is from these two parts of the country that emigration to other provinces and colonies (see subsolidary table 1 to Chapter III) is most common.

#### SKX

8 The figures of the 1871 consus alleged that there were more males than females in the Freshency but at every subsequent enumeration (see subsidiary tables 6 and 8) the rate of increase among formules has been higher than that among

males and the proportion of the former to the latter has increased. There are now 545 0 4 more females than males or 1 0°9 of the former to every 1 000 of the latter In 12 out of the 25 districts however there are still fewer of the fair sex than of the other. The map at the beginning of this volume shows which these are three Agencies are among them, and in these the deficiency is probably due to indifferent enumeration, females being omitted from the returns either because the brads of families held them of small account or because they did not care to publi h particulars of their womenkind In Madras City the deficiency is doubtless due to the urban nature of the district and to the tendency referred to in Chapter I above (see also the total for cities in abudiary table 6) for the proportion of males in large towns to constantly increase In the Nilgiria it is owing to the fact that among the imported labourers on the coffee estates men largely preponderate. But in the other seven districts,-Kistna Nellore Cuddapah, Kurnool Bellary Anantapur and (Inngleput,-the explanation of the phenomenon is less obvious. In both 1881 and 1891 these same seven districts exhibited a millar peculiarity though in the former year Vizaganatam and in the latter North Arcot, -in both of which the females now exceed the males in number -were among them. But the census report of these years do not account for it.

9 The explanation of this continued deficiency of females in this compact block of country may be that men have continuously migrated to it in larger numbers than women, that a percentage of the women in it were omitted at the enumeration or

that the birth rate among males or the death-rate among f males in it have been higher than the respective rates for the other acc.

But the statistics of migration (see subsidiary table 2 to Chapt r II) show that of all these districts Kixtum 1 the only one to which any connderable number of people have moved, and even in the case of this the immigrant are hardly numerous enough to have brought about so considerable a proposderance of men.

The fact that at every succeeding census the proportion of females to males gets continuously higher taises a strong presumption that a percentage of the women have been lett out at previous enumerations and therefore have been omitted also at the present one but it does not seem possible to put down the whole of the excess of males to this cause There is no reason to suppose that less care has inviriably been taken with the census in these seven districts than elsewhere and net this deficiency of females has persisted for 30 years, and moreover the rise in the proportion of females has been slower during this period in this area than in other districts. This tract of country is not peopled by any particular castes or races which are especially prone to conceal the existence of their womenkind or to resent enquiries about them. In this Presidency the soclusion of Hindu women behind the curtain is very rare, even those of the highest castes going about in public and the deficiency of women in these districts occurs just as much in the lower classes, where the women are never secluded, as in the higher women are often realously guarded but the proportion of Musalmans to the total population in this fract is too small (see diagram No 5) to affect the figures so

largely

Whether the birth-rate among males or the death-rate among females is ligher in these districts than elsewhere is not a matter which is easy to prove in the present imperfect state of the vital statistics. Such figures as there are show that the preponderance of male over female buths is actually less than usual in this area and that the death-rate among females is about normal is, however some cause acting in these districts either to lessen female births or to increase female deaths seems clear from the statistics of seves for the castos which are found in them Table XIII shows that excluding the castes which speak the 'other' languages of Madras, -most of which live in the Agencies, where enumeration was probably defective -the proportion of females to males is lower among the Hindus who speak Telugu than in any other linguistic division of that religion or in the followers of any other faith. The great majority of these are found in the seven districts under consideration and so come under the influence. whatever it is, that is at work within them. It may be objected that this merely amounts to stating the case in another way, and that to show that the ratio of women to men is small among the Telugus is merely to re-state the fact with which we started, namely, that in the majority of the Tolugu districts this ratio is similarly low. But that there is more than this underlying the figures is evident from the further facts that this ratio is lower among the Telugus who live in these seven districts than among the Telugus generally, that, in addition it is smaller among the castes speaking Tamil, Canarese, and "other" languages which live in these districts than among the whole population which speaks these tongues, and,

Telugus Canaresc Others " Musalmans	Females to 1	,000 males
,	· · · · · · · · ·	
	in the	in the
	total	потеп
	population	districts
Tamils	1 048	680
Telugus	1,011	978
Canaresc	1,042	973
'Others"	974	915
Muselmans	1,032	956
Christu ns	1 033	957

finally, that it is less among the Musalmans and Christians who reside in this particular tract than among these two religious communities generally. The actual figures are given in the margin Malayálam and Oriyá are not shown as only a very few of the population of this area speak either language.

Absence of causes influencing the about which it is safe to dogmatise. It may either be a force which is immical to female births or one which is favourable to a high percentage of deaths in that sex. Many theories have been propounded regarding the circumstances which result, in a preponderance of births of one sex or the other.

sex Many theories have been propounded regarding the circumstances which result in a preponderance of births of one sex or the other. It has, for instance, been suggested that hot, dry climates favour the birth of boys in larger numbers than girls, and this explanation might apply to the case of the four Deccan districts which are all hot and all dry, but it does not fit the circumstances of the irrigated delta taluks of Kistna nor the case of the Chingleput district. The theory that male births are commoner than female when the mother is badly nourished during the period of gestation might also apply to the Deccan, but it similarly breaks down if any attempt is made to stretch it to cover the case of Kistna, which is one of the

robest and most prosperous of our distracts. Altitude, climate seasons and food supply have also been thought to influence the sex of children but there is nothing peculiar in the conditions of any of these throughout the whole of this area. Religion and caste have already been seen to afford no key which will unlock the problem. Marriage customs have been suggested as yet another explanation it being believed that if the first three months of gestation occur when the weather is not or withitly is low the proportion of male births would be higher than when the conditions were reversed. But enquires among Collectors and District Medical and Sanitary Officers have failed to client information showing that in this perticular area there is either any peculiarity about the season of the year which is especially popular for marriages or that an unusual percentage of birthe occur in any special months. It does not, therefore seem possible to show that any influence is at work to reduce the number of femals births.

11 There does however appear to be one circumstance which may be held to unduly increase the number of deaths among the females of this area. It will be seen from subridiery table 16 at the end of this chapter that in all the dis-

truts now in juestion the proportion of the girls between the egges of 0 and 9 and of 10 and 14 who are married is very much higher than usual. The figures do not us is true entirely fit the case the proportion of girls under 15 who are married being also exceedingly high in Gangian and Vizagapatam, which are not included in the tract we are dealing with, and being less remarkable in Ohingloput than in the other districts in that tract, but taken as a whole they are certainly very noticeable. "Married in doubt, usually only means betroftled, but it may be safely assumed that when once a girl is married consummation occurs as soon as physical circumstances permit, and therefore a large proportion of early betrothals means a correspondingly high percentage of early consummations and of early hirths from immations maker. This circumstance might naturally be expected to exercise a very projudicial effect upon the longerity and vitality of the sex, and even to be the cause of a considerable number of deaths in it and such statistics as are available on the point go to show that the in fact is actually set.

The number of females to every thousand males in each age-period in each instruct is given in subudiary table—and it will be seen from this that while at the periods 0-1 and o-0 the proport in of females is below the respective means for the whole Presidency for these age-periods in only three out of the even districts and is in each of these cases only very slightly below that mean, jet with two single exceptions it is below the Presidency mean, and usually very greatly below it, in every one of the age-periods from 10-14 onwards in every one of these evens districts. In one of the two exceptions mentioned the figure is only just above the Presidency mean and the other is the age-period 20-23 in Kurnool which includes the persons born immediately after the great families of 1876 and mar

therefore perhaps be abnormal.

burther if any one of these even distincts is compared with those further south in which the ratio of females to make at the period 0.—1 is lower or about the same it will be found that this ratio invariably declines sharply at the period 0.—0 and keeps low throughout all the higher periods. Compare for example, Kurnood and Coimbatore Bellary and Madura, or Amantapur and Selem. The same plenomenon also appears in subadiary table 7Å which gives the same kind of figures for Natural Divisions and religious. In the Docean for instance the proportion of girls at the period 0.—3 is higher among Hindes and Christians than in the South Division and about equal among Mueslaman, but in all the periods above that age it is markedly lower in the Decean than in the South Division. The clear inference seems to be that there is some cause working which greatly increases the number of deaths which occur among girls in the age-periods from 5.—9 or 10–14 upwards.

Sub-adiary table 9 which shows the proportion of the sexes in the castes selected for Imperial Table XIV also supports this same theory. It shows that in several Telingu castes the proportion of females to makes similarly drops very undeally between the ages of 5 and 15. The Kammalana and Kammalas afford a typical instance of this Kammalana are arrivens in the Tamil country and kammala is the name for the same caste in the Teligu districts. The habits, occupations seems

status and ways of life of the two are almost identical, except that the former marries its girls very much later than the latter. Diagram No 26 shows that whereas the number in overy 10 000 guls under the age of 12 in the former caste who are either married or widows is only 120, in the latter caste it is as high as Subsidiary table 9 shows that though in the ago-period 0-4 there are only 1035 guls to every 1,000 boys among the Kammulans the number among the Kamsalas is higher being 1 063 But at the next age-period, 5-12, the conditions are reversed and the Kammalans have 1,016 girls to overy 1,000 boys against 999 among the Kamsalas - In this period therefore, some cause must have been at work to effect a high proportion of deaths, among the Kamsala girls. In the ageperiod 12-15 the latter are still fewer than those of the Kammulans, but in the later age- the original proportion of the soxes is restored again. A comparison of the figures for the Kopus who are Telugu cultivators, and the Vellálas, who are the corresponding caste in the Tamil country affords an even stronger instance of this peculiarity, for there although the proportion of girls to boys is higher among the former than the latter at the age-period 0-4 it is less at the age 5-12 and at all the other higher ages

There is thus considerable ground for supposing that the deficiency of females in the seven districts to which we have been referring is to no small extent due to the deaths among joing girls which are occasioned by forcing maternity upon them

while they are still immature

12 Excluding as before the Agencies Madias and the Nilgitis, the districts other than these seven usually show a continuous Proportion of the sexes in the other districts increase during the last thirty years in the proportion of the female to the male population. There are, however, three exceptions North Arcot is one, and there the balance of the sexes is probably distuibed by the considerable emigration from the district which is taking place Salem and Combatore are the two others and in these the proportion of women has declined at the last two enumerations. One explanation of this may be that the 1876 famine told much more severely on males than females, and so raised the percentage of the latter abnormally in the census (that of 1881) which immediately followed it, and that the real proportion of the seves is now gradually being restored This same state of things is not, it is true, apparent in Maduia, which was equally affected by the famine but a large amount of emigration to Ceylon takes place from this district and upsets all calculations as to the real ratio of females to males within it

The proportion of the sexes in the various castes presents no special points of interest, and the figures do not appear to be worth printing. In some provinces it has been noticed that the higher a caste is in the social scale, the smaller is the ratio of women to men in it, but this characteristic does not appear in our figures. The proportion of females to males is highest in the three dancing-girl castes of Dási, Sani and Bógam, the women in which are increased by recruits from other castes and the men of which often leave the community and call themselves by other names.

One of the castes in which women are fewest in proportion to males is the Malayalam-speaking division of the Brahmans, in which there are only \$23 females to every 1,000 of the other sex. This division consists mainly of the Nambudri and Embrantin Brahmans of Malabar, most of the "Pattar," or east coast, Brahmans residing on the west coast having returned Tamil as their parent-tongue. The 1891 statistics give these two classes separately and show that in that year the proportion of females to males among them was also low, there being only \$33 of the former to every 1,000 of the latter. These ratios are much lower than those in any of the other divisions of the Brahmans except those who speck languages classed under "others," and who are perhaps largely foreigners who have come into the Presidency without bringing their women with them. It is not obvious why this should be so. It may possibly be due to the custom among the Nambúdris (which the Embrantims imitate) which allows only the eldest son of each family to marry within the caste, the others contracting alliances with Nayar women

Under the system the propeny of mothers who had unterited a tendency towards the production of male children would be more likely to reproduce itself, and so perpetuate the tendency than that of those whose children were females. For of the former families at least one individual would marry while of the latter it is possible that all would be compelled to remain single

#### CIVIL CONDITION

14. Particulars of the uvil condition of the people that is statistics of the number of them who are unmarried married and widowed, are given by ages religious districts and cities for the population as a whole in Imperial Table

VII while Imparial Table XIV gives details by slightly differing age-periods for certain selected castes Duggrams Nos 8 and 26 illustrate certain of the principal facts which there was table bruns to light.

certain selected castes Diagrams nos 3 and 30 illustrate certain of the principal facts which these two tables bring to light.

15 It should be explained that persons shown as "married" in the census returns are frequently merely betrothed in the irre-

they have not necessarily entered upon the conjugal relations which are implied by the ordinary use of the word. For sociological purposes it would no doubt have been more interesting to have collected statuture showing only consummated marriages but it would not be possible to obtain these

without underirably detailed enquiries into people a private affairs

The term married in the returns also no doubt bears many abades of The enumerators were told that, if a person returned himself or herself a married they were not to postion the validity of the marriage or be guided by any notion of their own as to what did or did not constitute a marriage but were to enter in the schedules without question or dispute the answer which the person This rule was necessary not only in order to obviate friction between the enumerators and the enumerated, but also for the reason that, even if detailed enquiries into such matters could be conducted without wounding any ones susceptabilities it would very often be extremely difficult especially in the case of widows of the lower classes who have married a second time to draw a clear l m between concubrage and the kmd of marriage which is celebrated with no more ceremony than the gift of a new cloth to the woman and a pot or two of toddy to her relations. On the west coast again where such matters are often arranged with fewer formalities than elsewhere and where three classes of husbands—those who merely the the tell and have nothing to do with the girl thereafter those who are married by the sambandka= or cloth-giving ceremony and those who are wedded by the full rates—are recognised the degrees of marriage are so various that the Superintend at of the 1891 Census of Trava core considered that in order to obtain really precise statistics it was necessary to divide the column provided in the schedule for the entry of civil condition into no less than seven teen different sub-columns

Dinning-garla, again, are often married to on idol or a sword. In the Onyse country also it is thought to be incorrect for an unmarried man to wed a widow and if he wishes to do so he often first converts himself from a beabelor into a widower by marrying a sahida tree and then cutting it down. Similarly in some catter garla who cannot find a husband before they attain puberty marry an arrow a dagger or a tree to excape the reproach of having reached womanhood unwedded in the south especially among Brillmans, there is a superstition that third marriages are unlicky and a man who has lest two wives will marry a plantain tree as his third so a to convert his next triumph of hope over expension into his fourth instead of his third wedding. Finally a man is sometimes even married to a conject Among the Havit and Vambdri Brillmans of the west coast the women need not be married before puberty but it is not thought seemly that an adult woman who does unmarried about he sout into the next world in that state if therefor, a grown up garl happens to die unmarried a handsome sum is semedimer juid to phrelane a bridgeroom for the corps.

16 Divorced persons who had not married again were shown as widowed in the schedules A slight change in the instructions to Widowers and widows the enumerators has been the cruse of a curious increase in the number of widowers In some of our vernaculars the question "Are you married?" which the enumerators had to ask every person they consused, may also mean "Have you ever been married?" and as both widowers and married mon would alike answer this latter question in the affirmative, a percentage of the former were included among the latter in 1891. On the present occasion it was accordingly directed that if the answer to this question was in the affirmative, the enumerator should go on to ask 'Where is jour wife?' ("Is your wife alive?" would be an all-omened way of putting it) and should enter the man as maired or vidowed in accordance with the answer received to this latter question. The result has been a striking increase in the number of widower. The proportion of them is however, still lower than it was in any other province in 1891 and it seems probable that this point requires to be still further insisted upon on future occasions. There is no lisk of a similar error with widows, for a widow is distinguishable at sight from a married woman, having no tali, no too-rings and no lunkumam spot on her forehead Brahman widows further wear a distinctive white cloth and except in one or two sect- shave then heads

The three distinctive features of the returns of civil condition in in Indian Province we the universality of mairinge, the early The three distinctive features of the statistics age at which it takes place and the high proportion which the number of widows bears to the number of In England and Walos in 1891, 41 per cent of the males and 39 per widowers cent of the females over fifteen years of ago were unmarried, while in Madias the corresponding figures no respectively only 25 and 5, in the same country not even one male or female in 10,000 under the age of 15 was married or widowed, while in this Presidency 1 per cent of the boys and 9 per cent of the girls under this ago had entered into the bonds of matrimony, in England and Wiles there were 231 widows to every 100 widowers, while here there we 506. Subsidiry table 10 shows at a glance that it is very exceptional for a man in this province above the age of 30 or for a woman above the age of 20 to remain unwedded, that the proportion of the married to the total population is highest among males at the early age of 30-35 and among the other sex at 20-25, and that at every ageperiod the proportion of widows is greatly in excess of that of widowers, there being as many as eight of the former to every one of the latter between the ages of 10 and 25

Subsiding tibles 11 12 and 13 exhibit the same set of facts in varying shapes and forms. They show, for example, that in every 10,000 unmarried males only 108 are of the age of 10 ind over, and in every 10,000 females only 62. Of 10,000 males of 40 and over only 265 are bachelors, and of 10,000 females of the same age only 109 are old maids, in every 10,000 married males 134 are under 15 and in the same number of married females 792 are of the same tender age, and in every 10,000 men of 40 and over only 1,336 are widowers, while in the same number of women of the same age as many as 6;282 are widows

18 The customs and beliefs which bring about this state of things are too well-known to require demonstration in detail. The universality of marriage is encouraged among the upper classes of Hindus by the belief that it will go hard with a man in the next world unless he has a son to light his funeral pyre, and the lower classes follow the fashion they set, partly because it is the fashion and partly because a wife is not the expensive luxury sho is in some countries—costing little to feed and less to house and clothe, and earning her own pin-money—and is also almost indispensable to the comfort of a man who belongs to a class which cannot live at the club or in a hotel and yet require their meals cooked and their houses kept in order

19 Early marriage is induced by the faith reposed by the Bráhmans in the couplets in the holy books which condemn to perdition the girl, and the near relations of the girl, who attains puberty while she is still unmarried, and by the sheep-like manuel in which other

castes and even other religious communities follow the Brilimans lead. The difficulty of finding suitable brides and bridegrooms owing to the multiplicity of the prohibited degrees of marriage belps to confirm the followers of the custom in their ways. This unhappy practice is nevertheless clearly opposed to the teaching of Manu who prescribes a form of marriage writes which i wholly unsuited to the marriage of mere children permits consummation four days after the ceremony which pre-supposes an adult bride and moreover lays it down that the Brillman youth hould not enter upon matrimony until be has tudged the Yells for 19 years after his investiture with the accred thread. This latter corrosony is ordained to take place in a boy's eighth year so that according to Mann be ought not to marry until he is 20. The custom thus permits in syste of the fact that doubt attaches to its religious authority that it throws a heavy burden upon youths who eight to be free to make their start in life unhandered by domestic cares and that it puts a severe strain upon the physical strongth of gul who have maternity thrust upon them while they are still immeture children.

20 The preponderance of widow over widowers is due to the probabilition against the re-marriage of the former which Manu and the others inculcated, and which is observed by the

Brahmans and the castes which age their unfortunate example. But the reproduction of such marriages is carried a step further than is warranted by any words of Manu for a girl who has merely been betrothed and who has never been a wife except in name is forbidden to marry again while the law-giver allowed such a one to take a second histonia, and confined his prohibition to those whose marriage had been consummated. Probably here again, the difficulty of getting suitable bridegroom for their daughters leads parents to favour the continuance of this custom more than they otherwise would. Such is the scarcity of eligible bachelors in certain circles that instead of the indegroom being expected, a of old, to actit something upon his wife to now stands out for the payment of a sum sufficient to induce him to marry and the scale of such payment is gradianted according to the eligibility of the bridegroom, the BA commanding a higher pince than the FA and the FA than the mare Matricular.

21 But the different religious communities of the I residency take very varying alarms in producing these regretable results. Submitting and the sharestrines.

This share of soil religious in producing these regretable results. Submitting and the sharestrines.

But the matter in a graphic form. Mussimmus in this Presidency are much influenced by the customs of the Hindus among whom they residency are much influenced by the customs of the Hindus among whom they residency are much influentiation for the which we have seen to be the most striking, predictings of our statistics of marriage, are other of these communities so prominent as the Hindus.

Marriage is not so universal with them as with the Hindus for while among these last only 55 per cent. of all the males and 35 per cent of all the foundes were unmarried, the corresponding figures among the Muzalmans are 60 and 43 respectively among the Christians respectively 5 and 46 and among the Aminist 54

and 46 respectively

Nor is marriage so early among, ther religious bolics as among the Hindus in every 10 000 Hindu boys under the age of 15 14, are married or videored and in the same number of girls of the same age 948, while among the Muralmans the corresponding figures are 56 and 463 respectively among Christians respectively 49 and 290 and among Animists 171 and 335 respectively.

Finally widows are commoner among the Hindus than among the followers any other faith, numbering 10 per cent of the sex against 17 per cent, in the case of Musellmans, 10 per cent, in that of Christians and only 11 per cent among

the Animusta.

There is little doubt that were it not for the xample of the Hindus these other communities would be even less prominent in these three matters then they not it will be seen from Chapter 11I Casto below that the Musalmans here have taken to following many of the seenal customs of the Hindu and a recent instance of the offect which the example of these latter ha upon them is afformed by the fact that although welow-remarkings is in no any discontinuanced by the

Koran the projudice among Musalmans against the practice was of late found to be so notably increasing that certain of the orthodox members of the faith thought it necessary to publish tracts pointing out that there was nothing in religion, law or morals which prohibited it. The Christians in this Presidency again are necessarily influenced by the example of those to whom their forefithers were wont to look for guidance and their neighbours still make obsistance and the fact that in some denominations the converts are allowed to return distinctions of caste probably helps to foster the continuance of this influence.

The changes in these three charac should cease to be the fishion and it is also desirable that matrimony should become less universal, (for no good can come of forcing the halt the maimed and the unlovely to transmit their defects to succeeding generations) and that child widows should no longer be condemned to a celibate life. The degree to which an improvement has taken place in recent years in the three unfortunate respects in which our civil condition statistics are so prominent is therefore a question of much interest.

The forces which retard improve already been referred to They are the precepts and example of the Brahmans, and the difficulty of procuring suitable bridegrooms in a society in which the prohibited degrees of marriage are so numerous. These forces might be expected to be continually strengthening, for in consequence of the manner in which many of the large castes are splitting up into an ever-increasing number of sub-divisions which will not intermately among one another, suitable brides tend to become daily rater, and moreover whenever a caste or a sub-division of a caste gets on in the world and wishes to improve its social position, one of its first steps is usually to call in Brahmans to officiate at its ceremonies and to imitate the Brahman customs of child-marriage and the prohibition of widow-marriage

Many instances in which such endogramous sub-divisions have recently arisen and in which castes have of recent years taken to adopting Brihman ways in such matters will be found in the caste glossing at the end of Chipter VIII below. The influence of the Brahmans appears to be strongest in the Telugu country, where we have already seen that early marriage is most common, and weakest in It is mentioned in the glossary, under Brahman that the Tolugu and Only a Brithmans rie loss particular as to the classes of Súdias at whose ceremonies they will officiate than their Tumil fellow-castemen and that the Malabu Biáhmans hold themselves aloof from the other castes more than those of any of the other linguistic divisions. It is only natural that when the Brithman officiates as a purchit at family ceromomes his bias should be towards leading the family customs to resemble, up to a certain limit, those of his own caste. His teaching is that of the song in the play,—"Of course you can never be like us, but be as like us as you are able to be,"—and the effect of it is clearly visible in the mairiage statistics, for whereas in the East Coast Division 1,764 of every 10,000 guls under fifteen are mairied and in the Deccan 1,239, the corresponding number in the South Division is only 445 and in Malabai only 322 Further detailed figures illustrating the same point will be found in subsidiary table 15

24. It is probably the case, though the point is not one which admits of definite proof, that the influence of the Bráhmans over the other castes is not what it was, and in any case, as will be seen immediately, Brahmans are themselves less addicted to child-marriage than they were even ten years ago

Their influence in favour of the practice is thus probably weaker than it used to be

There are, moreover, several strong forces which militate actively against the custom. Chief of these are perhaps the rise in the standard of comfort among, and the increased value put upon education by, what may be called the middle

<sup>\*</sup> Under "Vellala" in the caste glossary attached to Chapter VIII will be found an instance of a sub-division of that caste which is actually dying out owing to the difficulty of getting brides for its sons

classes of the Presidency It must be obvious to the losst thoughtful among them that to marry a boy to a child whe must establish a faruly which is unlikely to be able to maintain itself in comfort and must hamper the young husband in his education. The last decade again, has not been a prosperous one plague having checked trude and the prices of food having maintained a high level and it is probable that many parents have been less able than usual to face the heavy expanditure which their children a marriages onthe

25 The resultant of all these opposing forces is a mainfactory decline in all The impressed which has remise. Teligions in the universality of maintenance in the confinence of maintenance and, among Hindus and Ohnsteans, in the number of widows. Subudiary table 14 gives the figures. Of the total population . 525 in 10 000 are unmarried against 5,390 in 1891 of 10 000 boys under 15 years old 0 863 are unmarried against 9 843 ten years ago and among the same number of girls of the same ago 9 114 against 3 096. Both these improvements occur in all the four main religions.

Among Hindus 1,917 women in 10 000° are widows against 1 957 ten years ago and among Christians 1 483 against 1 o 4. Among the followers of the Prophot however widows are more numerous in the ages between 15 and 40 that they were in 1891 and this may be an indication that the prejudice against the marriage of such women, referred to above is on the increase. Among the Animists widows are more numerous in all the ages-periods except 10-15 but the reason for this is probably rather the fact that at the 1891 enumeration only the wildest hill tribes were included under this bending while at the present consus the term was given a more extended meaning than that the influence of Birshmanism has affected these people to any considerable extent.

The increase in the number of children under 15 who remain immarried occurs, moreover in almost every district. Ganjám, Cudlapah and Anantapur are the only three in which there has been a decline in the proportion of grifs of that age who are still single and a similar fell among the boys under 15 who are unimerried is only found in the same three districts and Rellary and Madrae.

Importal Table XIV (Civil condition by easte) was compiled in 1891 for all the castes in the Providency while this year it only includes a fow selected castes, but it is interesting to note that of these latter the only four in which the number of girls under 18 who are numerical has declined during the decede are (to give them in the order of their addiction to child marriage) the Kälingis, harvalar Devángus and Kápus all of which are castes which out Brilman the Brilmans in this matter. Among the Brilmans as a body the improvement has been very

	Famber in 10,000	nb make	lā who re
Teer	Unantrood.	Married.	Witness.
1601	7,137	2,744	210
1901	7,683	2,375	70

noticeable. The figures are given in the margin. Probably among this easter the offorts of the party which has of late years been working for reform in this and other social customs are gradually bearing fruit.

different exists take in the matter of child marriage. In the diagram four of the custes which are most prone to referred to above namely the Kilingus Kamedas, Dévingas and Kópau. Among them come the Tologu Brilmans and then follow two more Telugu cavies namely the Silica and Kómatis. Even the Telugu field labourers, the Málas are greater annely the silica and Kómatis. Even the Telugu field labourers, the Málas are greater annely the the second scale of the Tamil and Makapilan custes are all at the bottom of the list the position of the Malapilan Brilmans being in particular nouceably low Among the Kálingus at the top of the scale more than a third of all the girls under twelve pears old are either married or videws while among the Shánfas and Eurasans at the bottom of it only some 35 in 10 000 come under those two extegories. The diagram shows that the caster which are most prominent in marryinelar grates as children are not necessarily those which have most prominent in marrying their guids as children are not necessarily those which have most prominent in marrying their guids as children are not necessarily those which have not prominent in marrying their guids as children are not necessarily those which are most prominent in marrying their guids as children the other linguistic durations.

28 Diagram No. "6 and subsidiary table 16 show what very diff rent positions

27 Subsidiary tible 17 gives the proportion of wives to hasbands in each Natural Division and in cities and rural areas by reli-Proportion of wives to husbands gions The statistics declare that in the Agencies there are more husbands than wives, but this is a most unlikely state of things and, as has already been stated, the enumeration there was probably incomplete of the figures are also probably affected by the fact already alluded to that a percentage of our widowers have apparently returned themselves as married men owing to the vagueness of the vornaculars Taking them as they stand, they show that in the East Coast South and West Coast Divisions there are respectively 105, 107 and The explanation probably is that in these areas 106 husbands to every 100 wives emigration (see subsidiary tables I and 4 to Chapter II—the emigrants to Mysore, Travancore and Coorg come mainly from the west coast) is very common and that among the emigrants the men far outnumber the women. It is not likely that as many as 5 7 and 6 per cent of the husbands in these divisions have two wives As a body the Musalmans show a higher proportion of wives to husbands than any other religious community but the figure in then case is brought up by the high percentage in the South Division, which is probably enhanced by the fact that the majority of the Musalmans there are Libbais, who are more polygamous than the other tribes and marry Hindu women freely. The lowest ratio of wives to husbands as found among the Chaistians, the followers of the only religion which discourages polygamy

It has already been seen that in the cities women are scarcer than olsowhere, and wives will be found to be fewer in proportion to husbands in urban than in imal areas. The men go into the cities to work or to trade, leaving thou wives behind them, and the figures are just what might have been expected.

STREET TABLE 1 - Unedjusted go return of 100,000 of such my

PEHAL	. Harr	Tor L	48		France	Krter	TOTAL	Ter.	Luma	KAU	Tot L	Aus.
1		17	78		st.s	800	1,226	*	2,523	1,660	6,000	٥
1 1			77		336	740	1,128	*	1,700	3,410	6,215	ι
		-	78		4,404	1,340	I,HM	40	2,770	1,110	6,005	
		87	70		218	633	1,251	41	2,812	2,272	8.454	
		117	80		601	778	1,330	43	1,514	3,068	8,830	•
1		123	61		754	617	771	44	3,121	3,000	6,811	•
			10		343	204	743	44	3,073	1,013	8,094 8,684	
		14	83		2,764	1,350	1,000	44	2.034	2.031	1,000	- 1
( 1		15	86		343	277	810	46	2,254	1,763	33	•
7		187	u		230	- 200	Tee	47	2,000		6,173	10
1 2		14			363	440-	915	48	1,152	2,791	3,000	11
1		28	87		207	300	. **	10	4,137	1,103	8,857	19
1 1			NS.		3,864	2,215	804	61	1,643	1441	4.134	ii i
	1 .	111	90		226	370	715	42	1,840	1461	1011	14
7		***	91		173	208	F79	8	2.100	2,300	4.407	15
1 :	1 1	10	92		1/1	170	#11 t	# 1	1,04	1,000	2.224	10
1 4		10	22		2,844	1,310	200	ũ	1,007	1.710	2.743	7
Ι.	1 1	1	94		214	323	744	<b>#</b> .	1,711	1,000	1111	ıá
	1	ni i	- 2		183	300	244		1,571	1,630	3,097	19
:	l i	*	- 2		139	223	41	- <del>2</del> (	1,760	1,043	8.837	90
	1 1	- 1	97		100	214	877	<b>=</b> 1	-	1,514	8,477	11
1		1	04		2,417	1,654	4.971		1,173	1,878	3.351	23
· · ·	í	1	- F		120	130	235	ñ	<b>17</b>	1,533	1311	11
	ا ز	- 1	100		290	180	279	<b>#</b> 2	539	1,403	3.383	31
		- 1	101		94	130	234	(a)	4.640	1,463	0,403	25
-			101		ai l	107	ISS	64	690	1 478	2.061	26
1	1 1	1	103		797	686	1,478	<b>*</b>	1,313	1,430	3,443	27
	1	1	164		64	73	141	<b>64</b>	972	1.363	1.043	25
	) ' /	- 1	103		as l	67	2,00 }	87	578 Z	1,219	1,247	39
	1 :	- 1	100		70	e3	141	<b>08</b>	E 210	2.081	7,230	30
	i f	- 1	101		52 (	70	I SE	<b>69</b> ∣	431	1,718	1,450	a1
	; ]	_ ;	100		P16	211	1,837	70 (	963	1,111	2,101	1.1
	l f	1	100		44	186	<b>\$31</b>	71	441	1,007	1,544	23
3	1		110		~2	124	286	72	443	1,104	1,547	34 ,
			L		22	100	123	73	3,753	2.54	0,443	*
			_ [		25	130	100	74 (	OH 1	96	1 403	38
186,800	100,000	<b>500,600</b> ]	TOTAL	-	200 17	344	\$16	73	LOS I	747	1,315	37

to a comment of the state of 10 000 at and and

	194	D3. j	18	n.	19	sı,
Aur	Yelm	Fagative.	Males.	Females.	Yak s.	Pentha
1	2	3	•	•	•	7
o-t	994	227	230	234	301	30
1 3	184	101	171	179	<b>301</b>	207
1-1	360	224	316	237	211 1	22
2-4 4-4	210	200	814	314	#11 ,	27
Total 0-5	1,230	1,900	1,423	1,864	1,847	1,50
ы	1.04	140	LEI	134	1,380	1,25
0-15	1,230	1,140	1,004	PS3	1,218	1,13
Total 0-15	LITE	8,916	3,967	8,783	3,846	8,177
I <b>5</b> − <b>8</b> 0	ets	187	AN	789	671	79
0-23	711	863	850	2.3	m	97
13-30	750	2014	821	865 }	H27	273
10-33	616	901 900	87s	94	#01	610
r\$~40				PG6		
Total 18-60	8,708	1,644	3,610	4,011	4,004	6,000
10-15	ete	etts .	670	eci ,	GLO!	600
<b>15~8</b> 0	876	226	344	374	20	200
<b>60-</b> , <b>€3.</b>	446	430	427	490	414	471
13-40	190	18	177	107	166	151
Terms 40 80	1,701	1,837	1,629	1,943	1,941	1,674
P and erre	170	<b>204</b> )	616	613	140	#01
Tetal	28,000	20,000	18,000	18,860	10,000	39,000
food age y	81.6	# 1	244	**	12	944

	Hivo	J	Musics	IAN	Curisti	IAN	Диінія Д	STIC
Аов	Males	Pemales	Males	Females	Males	Females	Males	F. male-
1	2	3	F	5	6	7	6	0
0-1 ,-2 2-3 3-4 1-5	203 155 ) 278 110 204	297 168 287 122 298	316 201 306 315 323	310 197 298 113 310	295 190 702 125 117	296   194   298 331 315	217 123 250 287 312	271 134 280 325 319
FOTAL 0-5	1,330	1,362	1,462	1,428	1,429	1,434	1,219	1,359
5-10 10-15	1,12.5	1 399 1,132	1 511 ( 1 181	1,117 1,209	1,517 1 356	1,156 <sup>†</sup> 1,210	1 512 1,271	1 526 1 125
Tors: 0-15	4,048	3,893	4,354	4,084	4,302	4,150	4,032	4,010
17-20 20-2 25-50 10-15 35-40	822   707   756 821   600	746   8 4   523   800 722	8 16 780 1 735 1 756 68	811 925 823 828 483	81J 694 748 736 678	828 919 825 802 522	821 762 532 910 656	925 1 009 863 1 000 573
TOTAL 15-40	3,706	3,843	3,665	3,900	3,599	3,826	4,014	4,370
10 45 1 50 50 55 55 - 60	676 791 171 193	692 321 155 ( 165	651 733 106 169	617 -53 436 135	602 350 422 199 <sub>1</sub>	601   328 321 163	815 289 406 94	633 237 333 86
7 OTAL 40-60	1,720	1,659	1,492	1,471	1,603	1,513	1,634	1,289
60 und over	526	605	180	Tr-15	1001	<b>,11</b>	320	อาเ
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
Mean age	216	21-0	2.3 2	23.7	23 7	237	236	227

Subsidiary Table 4 -Age distribution of 10,000 of each sex by Natural Divisions

	Acry	C1	EART C	TPAO	Drec	an l	Sor	TH -	WEST	LOASE
40 A	Mulce	Female #	Males	Females.	Males	Females	Males	Females.	Malen	Females
1	2	3	4	5	G	7	8	0	10	11
0- 5 5-10 10-15	1,197 1,539 1,249	1,346 1,532 1,074	1,318 1,445 1,357	1,356 1 193 1,151	1,118 1,412 1 371	1,254 1,483 1,261	1,396 1,431 1 248	1 107 1,407 1,093	1 718 1,111 1 782	1 323 1,321 1,214
Тотал 0-15	3,985	3,952	4,120	3,903	3,931	3,998	4,070	3,907	4,143	3,887
15-20 20-40	814 3,293	892 3,511	817 2 829	754 3 057	705 2,932	604 3,080	826 2,835	737 3 070	164 3 010	964 3 178
FOTAL 15-40	4,107	4,408	3,646	3,811	3,637	3,684	3,661	3,818	4,004	4,142
10-60 60 and over	1,584 821	1,289 853	1,682 552	1,624 662	1 883 549	1,698 620	1,731 538	1,689 591	1 460 393	1 168 50 1
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

### SUBSIDIARY TABLE 5 - Age distribution of 10 000 of cosh sex is silice and rurel tracts.

	4 E	RVEAS ?	DATE:	Orn	r
		Xabra.	Presiden.	Melra	Translat.
	1	1	2	4	5
<u>+</u> +4 1 1		1,343 2,443 1,309	1,271 1,412 1,413	1,871 (,230 1,380	1,250 1,250 1,031
	7er 0-13	5,661	3,967	2,000	1,700
#0 □ □		821 2,879	72E 1/0E3	1,161 1,161	902 3,730
	Teras 14 40	6,693	2,846	4,113	4,133
i⊣si Fund prec		1,501	کجیر: چور	1,704	1,718 #14
	Tor	10,000	10,000	10,000	10,000

				1	- L		
	7	'or	10,800	_	10,000	18,000	10,000
STREET	TABLE 0Gracel pr	operation of the	source by	) Act	rel Down	n, Dutrist	and Class
			_	~	PER LED TO	1,000 Maura	
K	В неп Випан	On1	120	1	1891	1001	1871
_	ı		, 3		,	1	, ,
	Japan Durkeen		j		į	į	1
Agreet Causes			-	P/N NU	(dr)	100 E	į.
tgracy langu	in Person		_!	≈	143	#L	1 [
		Ter .		<b>741</b>	-	534	
<b>س</b> مرهسا)	Zast Orași Derpuin		1	1,113	1,079	1,000	1 631
T Lease mile in	_		1 :	1,047 1,036	1,003	1,01	512
Godenari Katan			-	878	877	961	(Mari
3 4			<u> </u>	***	<b>#87</b>	~~~	
	Dectars Dispusa	1	-	1,431	1,019	1,000	
-			1	## P	908 97**	967 P79	\$40 \$33
karmoni Hanguna palle	-		1	144	14.0	964	443
Belleri Produc	-		ĺ	<b>577</b>	911	970 089	0.00 j
Tennalaber	_	Ξ	ł	***	234	261	إشجعا
		<b>7</b> ∂71J		200	PM .	149	946
X-max.	Seedle Distriction			<b>H4</b>	1,001	1024	1,012
Charter			1 .	101	1RG	1,003	971
Acarta Arrest			( 1	1,831	1,041	1203	1.016
Countains			1 :	422	1,013	1,004	1,013
Town			1 1	1100	1,000	1,075	1,00
T port		~	) 1	1.004	1,049	1,193	3 041 '
Padatal Street			-1 ;	104	1,007	1,116	1,081
1 mar ell	-		- i		1,063	1,038	1,033
		Ter -	-} :		L##	1,000	1,616
XLLtrie	West Court Director.	-	-}	230	777	7746	N.AU
N M				L 2023	1,618 1,047	1,011	901 FR4
		Ter		.000	1.004	1,612	
	Clare.	1	<b> </b>	964	1,004	1 (25)	1,011
Marken Marketra			1 1	Lett	SPS /	(FEE)	PFT
Trichterpoly Osbrat			1	#U ##3	1,036 \$7.5	1,947	1,072
Pairm.			1 3	LOST	1,081	1,051	1,003
Kowiebines Direction			1 ,	961	1,023	1,003	201 1
Tenjer				1,006	1,000	1,004	1,074
(Manhapan)			1 1	.048	1,004	1,100	1,00
( == 4=4 2=7			1		1,041	1,041	2,001
1		TOTAL .	- [	.079	1,294	1,405	1,941
1 1		PERMINETET	1	(22)	1,823	1,921	801
	1		4.20				

Subsidiary Table 7 - Number of females to 1,000 males in each district in each age-period

Districts	0.1	5 19	10 14	15-17	20-21	25-20	70 <b>-</b> 34	35-30	40-11	15 40	50-51	55-50	60 and	Total
1	2	3	1	5	(,	7	8	0	10	11	1 12	13	11	15
lanjim	1 0.0	1 011	บเร	1 072	1,349		1 310	1 032	1 263	803	1 167		1,173	1 113
Agener Ganjam	(1,083	973	500	1,086	118,	951	1,057	837	810	474	50)	. 869	1,123	070
ixagulanam	1 (6)	1,00%	\$17	401	1 120	1,115	1 237	950	1,019	821	1 101	923	1 353	1 047
Agency Vizigaputam	1 103	057	509	1 002	1,347	1003	960	839	711	760	55)	019	1 012	1 965
lodavari	1 077	0, 0	915	{H)9	, 117	1009	1 128		1,051	7115	1114	597	1 278	1 039
Agency Godavari	1 074	977	<b>587</b>	กรา	1 259	ᡚዓሳ	1908	730	812	712	917	691	1 161	969
vistna	1 016	1 001	ยงล	922	1,191	012	1 1002	753	981	723	0.1	687	1 038	976
ollore	1 064	1 005	893	859	1 173	591	1 100	839	1 001	7.03	920	756	1 109	
addapah	1 081	1 018	852	511	1 212	660	1 023	75(1	95 F	715	919	713	11130	908
urnool	1013	1.002	والعائم	814	1 316	1 037	1 1 050	76.5	944	711	915	707	1 10 1	979
Bellary "	101)	1.023	५(१)	5.5	1 157	1 007	1,017	780	(17(1	7 .7	010	757	1,070	, 970
Lnanlapur	1,076	1 024	205	, 540	, 1 10 3	977	81.0	739	ા ભાવ	670	855	699	1037	951
ladras	104	1 005	020	601	1,057	1,082	1 017	781	301	827	1 024	661	1 021	084
Chingleput	1 076	100	1219	821	1.108	1 000	1,102	842	970	769	048	740	0.40	U84
North Arcot	1 051	1.0_9	850	857	1 203	1,152	1,138	552	1011	700	948	751	1 030	13 006
lalem	1,051	1 024	925	. 14.1	1 25,	1 241	1,151	P0 t	1 015	856	I 061	880	1 167	, 1 631
Combitoro	1,012	1017	933	857	1,232	1,170	1 118	613	1,0 10	0.10	1,107	803		1 033
∛ilgırı•	1 051	1,010	875	611	905	711	746	614	731	615	103	692	110	840
South Arcot	1 059	1031	111	80.1	1 218	1 172	1 145	673	1 02 >	832	1 025	749	989	1 012
Γαημοτι	1.015	1 033	916	1071	1 350	1 277	1,222	00.3	1 169	104	1231	981	1 245	1,105
Crichinopoly	1,010	1 0 10	មរក	950	1 225	1 220	1 183	955	1 120	907	1 181	960	1,171	1,064
ladura	1 010	1,026	924	111	1 321	1,203	1,211	986	1 170	1 017	1 226	1 014	1 277	1 086
Cinne velly	1 028	1 002	957	5/4)	1 169	1 146	1,127	953	1 09 3	1 002	1 163	965	1,257	1 050
Malabar	1 005	915	920	1 031	1 173	1,109	1,051	891	1.053	937	1 139	979	1,339	1 023
South Canara	1 020	0(11)	952	1 043	1 270	1,170	1,159	1905	1 100	1151	1 191	999	1 299	1,069
MEAN FOR THE PRESIDENCE	1,051	1,008	902	944	1,248	1,120	1,121	892	1,034	874	1,061	876	1,175	1,028

Subsidiary Table 7-A -Number of females to 1,000 males at each age by Natural Divisions and Religions

		Acr	scs.		1	F ust C	COAST			Dro	CAN			Sot	JTII		l I	II FST	Сольт	.
ACE-PERIOD	All n ligions	Hindu	Musulman	Christian	All religions	Hindu	Varalman	Christian	All relitations	Tindu	Musalman	Christinn	All religions	Hindu	Musulman	Christian	All religions	Unndu	Musalpian	Christian
1	2	3	4	5	6	7	8	•	10	11	12	13	11	15	16	17	18	19	20	21
	1		}		1	1	1	l İ					!	'					}	
0-1	1,032	1 072	1,073	1115	1.069	1,072	1,072	1 075	1 0 19	1,050	1,046	1 065	1 028	1 020	1 022	1041	1,015	1 027	988	975
0-5 ,	1 089	1 099	1 000	1 100	1 061	1 061	1 057	1,051	1 058	1 064	1 01 1	1 057	1,052	1051	1,017	1011	1 010	1 022	183	991
5-10	964	973	าธร	912	100	902	1 021	1,001	1 017	1,019	1 00ს	<u>ეე</u> 6	1 027	1,028	1 013	1,017	ისვ	187	949	1,005
10-15	832	822	800	708	876	876	893	882	891	897	811	897	917	915	ยเล	947	028	938	893	983
15-20	1,080	1,029	950	893	952	954	801	905	430	832	807	852	931	916	1 205	104	1 031	1,047	988	1,011
20-40	1,033	1,034	858	275	1,111	1,118	1,030	1 050	1,018	1,017	1,031	1,021	1 133	1,124	1,315	1 181	1 077	1,091	1,047	1,028
40-60	788	808	826	~36	995	1,001	921	842	873	875	870	850	1 010	1,011	1,100	1 033	1,036	1,060	969	975
60 and over	1,057	1,084	1,729	1 182	1,236	1,252	1,046	864	1,092	1,110	984	002	1 147	1,113	1 2 10	1,142	1,317	1,366	1,191	1,120
TOTAL	968	971	918	927	1,031	1,034	988	964	969	971	951	958	1,044	1,039	1,146	1,068	1,030	1,046	989	1,008

## 8 MIDIARY TABLE 8 - Astrol examp or deflectory of females by Anterel Dictions and Districts.

N TORA DIVISIO AN DISCRECT,	¥oz⊯ or	In the sec	r== (+) r\	Deeth (-)
A full Divisio is Dispute.	19:1	เษา	1 1	171
1 -	,			·- ,
Ajrucy Di (1000	1		j	
Agreety (longum	- 15,300 - 8,610	- 10,216 - 20,343 - 2,418	- 13,751 - 20,743	: 1
Tera	- 81,854	- 23,304	- H,MQ	
East Coast Datanes				l
Georges	90,522 48,516 40,625 - 96,789 - 6,067	+ 05,037 + 22,763 38,923 - 31,123 - 8,480	+ 21,43 - 2,704 13,341 - 12,706 - 10,438	- 34,130 - 40,949 - 14,207 - 31,816 - 87,073
Teta	+ 144,897	78,341	11,122	- 178,961
Decars Dussles				
Outstrach Kersmol Baugnuspile Bullary Sender	- 20,360 - 0,173 - 160 - 14,518 - 114	- 20,414 - 10,451 - 346 - 17,375	- 15,902 - 9,191 - 212 - 11,023 - 61	- 31,000 - 20,465 - 1,278 - 23,644 - 73
Variation	- 18,644	- 15,691	- 11,014	- 21,107
Tors	- 85,964	- 84.804	- 50,500	- 114,078
South Director,	- 4114		+ 194	<b>_7</b> 00
Mades   Complet   Conf.   Co	- 16,740 8,860 83,670 81,473 18,860 + 118,183	- 2,031 - 2,071 + 30,315 + 41,430 +,073 34,021	- 1,871 + 1,000 + 12,000 + 12,971 2,196 17,227	= 12,783 = 31,078 12,091 13,231 = 31,827 66,793
Trichthopol Padakt draf Madum Tuonwell	+ 18,700 + 18,700 117 145 54,600	17,573 + 103,958 + 103,958	+ 49.145 + 16.807 101.968 17.974	2(110 12517 42(4) 20,97
Ter	463,629	+ \$15,545	+ 981,778	147,042
Wast Count Dirinen.			!	
h igiris Naising Sweth Camera	- 6,600 + 85,600 + 87,601	- 12,613 22,617 8 277	- 10,91 14,497 13,013	- 4,000 - 4,000 - 1,000
Tecs	+ 68,467	44,827	20,811	- 14,007
Grand Total	845,874	446,334	228,545	- 154,008 -

Nort. -- The 1871 Agrees against Ganjim, Tongapatan and Galderer barbale the Agracian Starbed to Shore

2980



79037

Substitutive Table 9 -Proportion of series in selected castes

	l l	<b>.</b>	1.		( (W) 11		
	ł	٧٠	MINT OF IF	MALES 2 FR 1	1 (870) 11115		
f esti on Rus	At all nets	0-,	5 12 <sup>1</sup>	12.15	15-20	20~{1)	10 and over
1	-		+	, -	<del></del> 0 1	7	9
Hendu ana loori la					i		!
   Balin	1 007	1 079	1,0 .0	797	502	1,012	1 013
Brahman lamii	1,032	1,026	997	827	1,041	1 001	1 147
Telu_n	1,030	4418	kid	888	12.53	170	1 205
Malayalam	11.3	941	910	012	802	761	621
Canan so	1985	1,015	925	728	980	117()	1 102
Onta	1,060	1 035	1977	774	181	1.057	1 287
Others	909	9 1	983	833	1 030	195	1 015
Lotal, Brahmun	1 022	1013	957	826	ยาา	691	1103
(b) ruman	1 100	1 050	958	040	1 129	1 227	1.123
Chetti	1,106	1 032	1051	042	1)24	1,176	1,225
D vangt	1,020	1 033	1 009	763	103	1 030	1 159
Holeva	1,272	1.001	1 071	935	1,246	1.750	1 15 1
Knikolan	1,013	1,063	1,038	88.3	807	1 086	1 11 5
Kahnu	1 080	1 051	095	802	990	1 150	1.10
Kammalan	1,025	1,035	1 016	810	026	1 078	1.031
Kamsila	108	1,003	1,10	755	(417	1 054	1 120
Kapu	1,000	1 00 1	धार	785	840	1,050	1 027
Luyarar	1 034	1,030	1,032	1,00	920	1 100	1 022
Komati	1 000	1,025	1 023	70%	484	1 005	1 005
) Mála	1 024	1.008	952	797	1 015	1.181	949
Paratyun	1.000	1,088	1,005	783	996	1 281	987
Sale	989	qqp	05.	768	ខ្នាត	1 070	1,003
Shanan	1 022	1 023	981	871	915	1 071	1 093
Tivan	1 025	3 012	031	1235	1,066	1 008	1 077
Vellala	1 030	1 020	1,019	1902	874	1 090	1,059
Christ on	11	H		; ‡			1
Furasian	1 113	1 043	001	1,070	1 160	1530	1 130

Stbsidiary Table 10 -Distribution of 10,000 of each sex by age and civil condition

	,	MALFS			Frances	
Act	l nmarried	Married	N'igoneq	Unmarried	Married	W idowed
1	2	3	4	Б	6	7
0-5	1 336	3		1 360	5	
5-10 10-15	1,424 1,257	10	1	1 342	02	
15-20	715	108	1	805 217	265 515	10 25
20-25	408	295	s	45	755	02
25-10	201	536	19	10	713	1 92
70-35	92	683	31	15	ดาย	177
35-40	33	538	28	8	373	130
40-15	25	594	47	9	382	284
45-50	10	333	1 146	4	156	161
50-55	11	101	50 -	. 5	157	319
55 GO	11 4 9	158		2 5	43	117
60 and over	} 9	381	129	, 5	67	521
TOTAL	5,525	4,088	<b>~387</b>	8,896	4,195	1,909

SUBSTITUTE TABLE 11 -- Distribution by - oil condition and main agr-periods of 10 000 of each seg

	0 =	IKD.	Mil	area.	WIL	170		TR TROUBLE	
Ane.	Males	Tenales	Males.	Frenches.	Meles	Femiles	Unmerried	Married.	Widow ed.
1	,	•	4	٠	•	7	• ]		10
0-10 10-15 15-40 40 and we	\$1700 1.997 1,490 80	2,703 865 304 31	14 41 3,168 1,866	70 265 3,035 806	1 80 967	10 406 1,408	1,008 708 318 431	5,522 5,622 1,410 644	1855 1855
AT MOTS	3,526	3,506	4,000	4,196	257	1,900	735	1,036	6,063

### SUBMIDIANT TABLE 1 ... Distributes by more ge-pureds of 10 000 of such condition

	İ	MARKE		1	PERALPA	
Aux	Unmarried.	Married	Widowell	Unsarried.	Macroed.	Widowal
1	-	1	4	•	•	7
0-10 10-15 13-40 40 and ever	4,004 2,979 2,822 105	37 101 6,304 4,363	10 27 2,808 7,683	6,836 3,230 783 63	100 033 7,903 1,918	18 61 2,861 7,341
Tet	10,000	10,000	10,000	10,000	10,000	10,000

# BURUIN TABLE 13 —Deliroction by coel condition of 10,000 of each main ago-period for each arm.

r - <b>-</b>	-	-				ж				Po		
Cr.	u Co	T PE	٠.		0-10.	10-14.	18-40	40 and ever	n-1a.	30-LE.	16-40	40 and stre.
		1				]		<u>                                     </u>	•	7	.	
Damerred Married Widowed	-		-	-	0,970 48 1	\$10 \$.67¢	3,00A 3,650 213	2/6 6,824 1,336	9,710 237	7,800 6,813 65	700 1,927 1,943	300 6,333
1			Ter		18,600	18,000	28,000	10,000	20,000	10,000	10,800	10,000

\_ \_\_\_\_

VIUISI DO	TIL T 18	Schridter 14 - Dan Comment	Ties I	.		1	* *	1 1		1					<u>.</u>	1 31 (1) 4	i		1		1
	!					1111	2			-		. :	_	1 9	 	10-15		15-10	<del></del>	and ove	
ı	•	All ages		0-10		10-15		15-10		10 and over		All aç		-		5	1501 - 10	1601	1891	1	1631
!	•	1001	1891	1901	1991	1901	1891	1001	1801 1	1:01	1801	1001	<u>1</u> 69.	1001		- 1	i		_		_
Unmarriod Marriod		5,625 4,088	5 390 4,266	9,950	9,937 10 2	9,676	381	3,908 5,850 212	3,711 0,107 192	ALL E 208 8,306 1,336		<b>0</b> 2	523 8	201	0.670 283 11 11	2 325 2 86 10,000 10,000 10	2,913 2,913 3,913 10,000	7.027 1.283 10,000	(%) (%) 24% (000)	109 3,609 8,282 0 10,000 10,	155 3,128 0,117 10,000
	Тотаг			10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000 10 10,000 10	8	10 000 1				1		_		 }
Unmarried Married Widowed	Total	5,483 4,120 337 10,000	5,355 1,204 351 10,000	9,948 51 1	0,935 93 2 10,000	9,650 341 9	10,000	3,873 5,881 243 10,000	3,683 6,113 181 10,000	8,371 1,358 1,000 10,000	2 0 2 171 1 274 10,000	1,535 1,947 0,000	3 6.47 1 176 1 9.7 19,000	0,718 0 0 10,000	1631 158 11 10,000	7 428 2,480 92 10,000 1	10,000 10	749 7 937 8 1 314 1, 10,000 10	000; 000; 000	3 586 6,313 1,000 10,000 10	10,000
Unmarriod		5,98G	5,817	9,976	890'6 800'8	9,894	101 101	4,380	1,164	MTU 242 8,702	MUSALMAN 12 212 4.28 02 8 822 3.97 1.30 1.74	4,281 3,973 1,743	4119 4166 1715	9,924	9 880 107	8,617 1,340 43				:	306
	Total	10,000			:		10,000	10,000		10,000	10,000	10,000	10,000	10,000	10,000	10 000	10,000	10,000	10,000	I Onn'n	000
Onmarried Narried Ridon ed	1	5,838 3,849 313	5 617 2 963 250 250	9 972 27 10,000	9 958 93 9 910,000	9,908	0,848	4,193 5,624 183 10,000	1 808 0 0 10 1 1.2 10,000	8,6 1,1 10,0	CHRISTIAN 22 103 1,65 01 4701 3 8 71 1100 1 10	1,023 3,891 1,183 1,183	+ 3° 7 + 07µ 1 12° 10,000	9,942 54 10 000	101 101 10	9 261 714 26 10 000	9 873 1 103 2 24 10,000	1,425 7,679 896 10 000	7 1150 7 1145 874 10,000	181 4,205 5,614 10,000	159 3 807 5 875 10,000
Unmarriel Marricd Widowed	TOTAL	5,446 4,162 403 10,000		3 9,936 62 83 0 10,000		9,754 3 237 3 10,000	123 123 123 123 12000	3,532 6,119 349 10,000	2 967 0 0 640 393 10,000	230 8 440 1,330		ANTHISTIC 200 1,551 9 1.2 4 315 1 F78 1131 10,000 10,000	1.000 01 1.000 01	9,880	9,433 101 0 10,000	0 121 841 38 10,000	\$ 173 1,450 47 10,000	1,489 7,814 097 10,000	1 27 t 9 1 to 1 5 to 5 10,000	151 4,770 5,079 10,000	131 5 199 4 370 10,000

70

# Substitutes Table 15.—Distribution by crost condition of 10 000 of each sex by Natural Distributes and Distribute.

															1
	CHYLL Co Trees or 10,000 Males.														
	At all myre. 0-10					,	10-1 <b>L</b>		13-10.		40 and over				
KTC DYMIN TO		<u> </u>	-	<u> </u>		_	- 1	, —	г –	_		_	_	T	_
	-3	١,	٠,	1	١.	7	4	١.		1	١.		Į	Ι.	ایرا
	- Paring	Ė	Thomas	1	4	į	- N	4	down		1 7		] [	1	Page 4
	Ē	1 3	Ē	ļ.	1	3	5	Kert	3	Þ	Ē	12	5	¥	1
1	1	3	4		6	1		و ا	10	11	13	13	16	28	14
Ayeary Distince	1	i	1	ĺ	í	ı	1	ł	ĺ	í	ί	í	Ĺ	1	
					١	١,	9761		١.			L	_	l	
Agracy Geojám Agracy Vistgapetam. Agency Gálávai	4,000	3,514 4,67.5	244	0,001	97	2	9,513	#27 4##	25	2,879	0,747	374	쁄	8,243	3,745
Agency GALLYES	1,802	4,040	130	DEN	37	3	9,712	273	13	3,130	0,1.0	( 201	777	0,276	1,49*
Tor _	8,837	4,864	E 200	9,817	<b>81</b>	3	0,003	111	14	2,100	6,813	319	<b>100</b> 0	e,xor	3,943
East Crest Diness.		-										ı		ļ	
Оспуала		4.913		9 TRO 9,770		0	8,321	1,615 1,456	20	2,114	7,071	115	120	8,747 8,760	1,123
Congression Codevas	6,637	4,877 4,270	310	5,012 2,013	47	i	100,0	207	8	130	0.504	<b>(303)</b>	210	15.63	1121
Kutus K Bot	1,000	3,903	317 103	1,372	27	1	9,497	101	;	8,127	4,677	100		6,723 6,307	1,100
_	5,296	<del> </del>	ا_		Ŀ	ŀ	6.251	Tet	-	2.000		L	_	LOU	1.130
Tot	3,536	440	=	i stat	180	÷	8,331	187	-				-		1,150
Dice to Distingu	l		_		_	١.		١				_	L.		1,574
Curkingah Karassi	3,616	3,070	471	9,953	275	3   1	8,761 9,768	118	6	1,961 1,967	4,713 6,731 6,183 6,183 8,466 8,710	103	100	7 602	1.677
Bangunayalle Bella	11.1	3,910	717	9,940	123	3	0,803	170 471	11	3,471	5.188 0.183	131	125	7.553	2016
Benda	3,510	3,706	CL	8,980	41		9,130	470		1,077	3,160	167	567	7.000	2315
Anantapar	5,617	3,726	72.77	0,763	33	1	9,787	201	9	6,361	8,711 ·	P.W	<b>"</b>	7,274	100
Tor	5,043	6,836	<b>683</b>	9,850	23	3	8,706	301	10	4.ME	5,446	101	***	Y 479	1,978
South Derrore	-		1			ļ	,				1	1			
Made Chilogh-part	5 757	4 307	140	0.913	#	3	9,923 9,923	173	1		1,573	100	200	6,402 6,603	1,220
Kerth Arrot	1,405	1,000 1,774	397	0.976	2%	ĩ	1,003		1	4 648	5,131	211	206	8,140	1,244
Nalma Comintere	(10)	3,900 6,062	150	9 P30	26	l	10,9	161	1	1,714	0,011	2015	311	8,417	1,240
South Arcet	-100	1,000	72.	227	5		0,5	1.00	1	4,0-6	8,317	177	233	8,651	1,116
Tenjere Teramopely	4.33	4 131	363	9,977	21	1 1	9,873 9 441	117						R.600	1,534
Puduk mates	1.561	4,049	378	0.073	' 27 28	١,	P,844	145	1	201	1,577 1,577	22	210	8,862	1.164
Hadem Tenera B	1,175	\$,053 \$,025	120	9,973	, #7	١.	P 917	161	3		LOR	211	213	8,31	177
Ter	8,610	4.000	201	8,973	27	ĺ	8,527	141	,	4,187	5,230	ļ.,	224	E,443	1.890
D est Court Decrees			Π	Ī		_				_					
- Opportun	1,411	15	21	8,947	in:	1	9,873 9,916	123		4,131 4,231 4,231	Little	311	134	8,736	940
siate sta Canara	1,413	3 74	111	6,917 6,510 ,612	1		9 0	114	-	1,231	4,440	1	-	K,402	177
_					_	Ļ.			_	_			L_ 1		1
Tor	1.830	3,738	سر	P.HO	10	<u>_</u>	M11	-7	Ľ	441	1344	<b>&gt;44</b>	<b>, .</b>	8,637	1.163
- rest Tetal	8,575	4,000	367	0,230	8	ı	9,578	318	8	3,985	5,850	500	200	8,304	1.395
Unmari Married Whlesrd		_	-	_			•						_		

Substitiant Table 15 — Distribution by civil condition of 10,000 of each sex for Natural Divisions and Districts—cont

	( IVII CONDITION OF 10,000 Princies								}						
NITURAL DIVISION AND	At all ages			0-10			10-15			16-40			40 and over		
Di~TRICT	Unmarrie d	Маген ф	Widowed	Lamarra d	Varru d	Wadowe d	Гишлтка	Marru d	Midowed	Unmarried	Varrici	Widowed	L ninarrie d	Varred	Midowed
1	2	3	4	5	8	7	8	b	10	1	12	13	14	15	16
Agency Decision			-	,			- 1			1	1				-1
Agener, Canjam Agener Vizagapatam Agener Godarari	4 86E 4 052 4 217	3 037 4,773 4 095	1 175	0 504 0 707 0 534	97 190 1c0	13	0 262 9 305 7 500		90	1 034 1 003 9 835	5 2 <b>7 1</b> [	723	177	4 305 1 709 3 100	5 025
Forst	4,269	4 488	1 243	9,827	163	10	8,533	1,404	63	1,131	8,050	810	158	4,529	5,313
East Ceret Division		i													
Ganjain Vizagapatain Godavari Kistna Nellori	3 010 2 052 3 172 3 027 3,612	4 916 4 297 4 439	1 950 2 072 2 241 1 935 2,274	9 01 4 8 023 0 015 0 701 0 760	1 060 1,335 372 291 222	12 13 8	4 113 3 922 5 795 4 196 7 277	5,797 1 009 3 072	226 281 193 132 121	320 285 306	8 257 <sup>1</sup> 8 146 ( 7 024 <sub>1</sub> 8 200 ( 7 855 <sup>1</sup>	1 508 1 788 1 395	63 70	3 612 3 530 3 622 3 650 3 300	6 407 6 915 6 271
Тоты	3 345	4,560	2,069	9,310	670	20	5,437	4 371	102	376	' 8,111	1,513	70	3,438	6,492
De con Diri ion		1		-	}			 							
Cuddapsh Kurnool Banganupall Bullars Sandur Anantapur	3 513 3 616 3 165 3 567 3 736 3 505	3,853 4 0×2 3 ×99 4 215 3 970 3 975	2 604 2 209 2 636 1 859 2 2 11 2 217	8780		10 13 13 20	7030	3 105 2 544 3 070	127 135 120 125 163 114	407 191 614 657	7 431 7 150 7 021 7 174	2 023 1 455 1 859	102 278 430	2 616 3 033 2 775 3,305 2 619 2 053	0 560 7 123 6 414 7 021
Toral South Dire ion	3,691	4,023	2,286	9 677	310	13	6,620	3,254	126	471	7,733	1,786	141	2,931	6,928
Madras Chingli put North Arcot Salum Coimbaton South Arcot Tanjoro Trichinopoly Pudukkottui Maduri I innevelly	3 758 4 237 1 080 4 260 1 253 4 172 3,744 3 897 4 025 1 102 1,074	\$ 124 3 903 4 039 4 079 4 145 1 145 4 130 \$ 122 7 107	1 639 1 921 1 702 1 609 1 653 2 111 1 967 1 853 1,791	9 875 9 874 9 874 9 934 9 892 9 941 9 941 9 933	78	5 1 2 3 2 2 3 3	8 314 8 073 \$ 120 \$ 688 \$ 174 \$ 551 \$ 603 [+ 010	1 418 1 374 476 959	30 55 33 21 28 31 23 15 21	7(3) 030 775 954 902 741 805 1 234 1 064	8,217 8 031 3 159 7,951 8 070 7 905 3 012 7 859 7 909	1 00 0 1 002 1 028 1 294 1,153 877	89 85 71 65 80 46 59 67 55	3 716 3 980	5 916 6 397 6 041 5 858 5 946 6 599 6 225 5,053 5 937
Torvi	4,081	4,102	1,817	9,914	63	3	8,593	1,377	30	883	8,011	1,106	68	3,831	6,101
West Coast Dirision Nilgiris Malabar South Canara	4,169 4 557 3 900	3710	1 727	6 ch)	26	5	9 0 2 2	ยะเด	, 42	1,667	7 017	024 1 286 1,415	541	4 189 3,300 3,310	8 159
Toral	4,369	3,841	1,78	9,925	69	6	8,652	1,292	56	1,427	7,261	1,312	400	3,321	6,279
Grand Total	3,899	4,195	1,90	9 9,740	251	9	7,590	2,325	85	7 90	7,927	1283	109	3,609	6,282

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SUBSIDIARY TABLE 17 -Proportion of wives to husbands for Religions and Natural Divisions

	יים	NUMBER OF MARRIED BEMALES PER 1,000 MARRIED MALES									
NATURAL DIVISIONS	All Religions	Hindu	Musalman	Christian ,	Cities	Rural area					
1	2	8	1		<b>b</b>	7					
Agency	бан	क्तान	900	ባዜ (		1996					
Lust Coast	1 055	1,057	1,025	1,002		1 055					
Deccan	1,015	1 015	1 016	1 010	979	1,016					
South	1,068	1 062	1,216	1,065	1 021	1,071					
West Coast	1 059	1,0~9	1,064	1 035	017	1 061					
Presidence	1,050	1 054	1,100	1,045	1,014	1 057					

### UDAPTER V

#### EDUCATION

The statistics of education by districts and crives are contained in Parts I and
When the Springers in Warns.

Table V gives similar information by failus. Imperial
Table IX shows the hieracy of certain selected castes. The more important of the
facts to be gathered from these figures will be found chilinted in proportional forms
in diagrams Nos. 9 to 13 and in the submidnery tables at the end of this chapter. A
map at the beginning of this volume also illustrates the relative literacy of the
various districts

In considering all these statistics it must be remembered that in consumphraseology hiterate does not mean "versed in literature and science, as Webster dedices it, but merely not illiterate for it includes anybody who is able to read and write

2 To put the schent facts briefly the census shows that those who can boast of oren this hinted amount of learning number only 9.5 in every 1000 of the total population,—only 119 ne every 1000 females of 1000 males of the Hindu, Muselman and Christian religions 116 141 and 198 respectively are "not litherate and of 1000 females, respectively 7.9 and 91 Potting it another way nearly 91 per cent. of the total population and of the Hindus, 93 per cent. of the Muselmans and 86 per cent of the Christians are totally uneducated. It is not cheerful reading.

It will be convenient to consider the various superis of the subject in the following order --

- (a) Statistics for the population as a whole-
  - by sexes and ages,
  - (u) by districts
- (/) Those for each religion-
  - (1) by sexes and ages
    - (ii) by districts
- (c) Figures for castes by sexes
- (d) Education in English and the various vernsculars and
- (c) The results of a comparison of the figures with those of 1891
- 3 Imperial Table VIII gives the figures by the four agre-periods 0-10 10-15
  18-20 and "0 and over the first three of which correspond generally to the stages of primary secondary and higher education. The statistics for the population a a whole are reduced to proportional forms in subsidiary table 1 and the chief points in them have already been noticed above

This table and diagram No 10 show very virially the great di party which contrib between the namber of the educated in the two excess. For every 1000 literate males in the Presidency there are only 80 literate formales. The reason is to be found in the low position assigned to women by the Hindu and Muselman religions. Many consistend that the whole daily of woman consistend in revenue to ber husband, attention to ber hoseshold daths and the maintenance of the secretary. For the two processes of the secretary of the secretary of the secretary of the secretary than the instruction of males, for it is obvious that if education is really progressing, the percentage of those between the ages of 15 and 20 who can read and write must, other things being equal to higher than the corresponding proportion among

those who are older than this, and the statistics show that among women this in fact occurs, while among men the opposite is the case. It will be found later on that the statistics of the education of Christians and of instruction in English,—the other two directions in which progress is taking place, exhibit the same characteristic.

It may be stated here in parenthesis that though column 22 of subsidiary table 1 appears to allege that in the age-period 10-15 girls are more literate than boys, this, of course is not the case. The reason why there are only 982 illiterate girls to every 1 000 illiterate boys in that period is that Hindu and Musalman pirents avoid returning their daughters as being between 10 and 15, which is the marriageable time of life and consequently in those religions the girls of this age are much less numerous than the boys

The literacy of each district is given in subsidiary table 5, and more graphically in diagram No 9 and the map Excepting Madras City, which naturally attracts educated folk from all parts of the Presidency and further contains many more Europeans and Eurasians than other districts, and excluding also, for somewhat similar reasons, the Nilgiri Hills, the best educated districts are the three rich ones of Tanjore, Malabar and Tinnevelly Next, but after a considerable interval, come Chingleput, Madura and South Arcot At the other end of the scale are Salem, Vizagapatam and the three agencies, the last of which are mainly peopled by primitive forest tribes among whom education has naturally made little progress. In 1891 the same eight districts were similarly at the top of the list, though the order of precedence among them was slightly different, and Salem, Vizagapatam and the three agencies were again at the bottom of it.

The relative literacy of the Natural Divisions depends largely upon the exceptional cases included within them, the districts of each Division being by no means uniformly educated. The West Coast comes first, although it includes South Canara, which is in no way prominently literate, and the South Division follows next, although it comprises Salem. Then, though after a long gap, comes the East Coast, while the Deccan, and, after another long interval, the Agency Division bring up the rear

The relative literacy of the various districts is greatly influenced by the extent to which the women in each are literate. Female education is so rare that very small numbers of girls who can read and write affect the percentages considerably. If literacy among males is taken by itself, Madras still heads the list, but Tanjore comes next instead of the Nilgiris (which drops to the fifth place) and Tinnevelly comes third instead of Malabar. The order of the districts at the bottom of the scale is not, however, affected

The relative rank of each district in male and female education is given in subsidiary table 5-A. This shows that after Madras and the Nilgiris female education is most advanced in Malabai and Tinnevelly, that Bellary and Ganjám do less for the education of their girls than any other districts, and that the attention paid to the instruction of their daughters by Tanjore, Madura, and South Arcot is disproportionately small in comparison to that given to the education of their sons

Madras City thus takes the first place among the districts both in male and female literacy, but the ordinary district is laigely rural while Madras is wholly urban, and it thus obtains an unfair advantage in the comparison. A juster idea of its real position can be formed by placing it alongside other large towns. This we are enabled to do this year, as figures have been separately compiled for each of the ten towns which have a population of over 50,000,—see Part II of Imperial Table VIII Madras does not come well out of the ordeal. It still holds the first place in female literacy (apparently owing to the large number of Europeans and Eurasians within its borders), but in male literacy it is inferior to three towns in Tanjore district, namely, Tanjore, Kumbakónam, and Negapatam, and even to Trichinopoly. Even taking both sexes together, and so giving it all the advantages of its pre-eminence in female literacy, it is only third on the list, being defeated by both Tanjore and

kumbakénam The relative rank of each of the large towns in the literacy of each sex is given in the margin. Salem and Rellary have

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sair is given in the margin. Salem and Hellary here already been seen to be low down in the scale of districts and their capital towns are content to bring up the rear among cines. It is entired to find Calicot so low among the citize though Malabar was so high among the districts. Apparently education is widely diffused in Malabar and not so much confined to the large towns. In Trichinopoly somewhat the opposite is the case. Calicot has reason, however to congratuate itself on the literacy of its daughters but Kambakhusan and Negapatam have been neglecting them

and paying all their attention to their sons

The manner in which the proportion of the makes of the Presidency between the ages of 15 and 20 who are literate falls below the corresponding percentage among those aged 70 and over has already been referred to This condition of things does not, however exist in all the districts Subsidiary table 5 shows that in Madras Gity in the Decom Division, and in all the districts in the East Coast Division except Ganjám there are proportionately more literate persons among the males who are older than this. The same thing occurs among the males of all the cities except Negapatam Balem and Combators. The inference is that in all these places more has been done recently for male education than was effected in former years. Among femiles this same characteristic is to be found in the statistics of every district and certify rity.

5 The figures for the various religions may next be examined. Subsidiary tables 2 3 and 4 give statistics for Hindus Musclimans and Christians respectively. Particulars for the other polymons are not shown according as the Augustia or

religions are not shown soparately as the Animists are practically all of them illiterate—only one in 212 of the men among them and only one in 10 191 of their women being able to read and write—and as the numbers following the other faiths are in all cases so small that percentages are misleading

How long a lead the Christians hold from the followers of all other beliefs in education, and especially in female education, has already been seen. Degram No. 10 allustrates this pre-enumence very forably. In every ages-period and in both sexe- they easily surpass all others. Of the total population 2° are Christians, but of the total literate population 6 1 per cent. and of the female literate population 25° per cent. are followers of that religion. Among Christians there are 30° intents expirably between the ages of 0 and 10 to every 1 900 hierate boys of the same age while for the population as a whole the figure is only 22° O't be three main religion bothes the Christians are the only community in which the percentage of those between the eggs of 16 and 20 who can read and write is higher than the corresponding proportion among those who are 20 and over

This predominance is not merely due to the inclusion of Europeans and buranans among the Christians. Subsidiary table 7 referred to later shows that overall these two races are excluded the remainder the Native Christians still main tain a long lead. It will be seen below moreover that they are the only religious community in which any progress worth mentioning has take place during the decade. The literacy of the Native Christian is yearly enhancing the position which he hold among the people and when the facts just mentioned are considered in connection with the striking increase since 1891 in the Christian population (see Chapter III Religion above) they have an importance upon which is not necessary to dilate.

Nort to the Christana, as in 1891 come the Musalmans. Both their men and their women are more literate, in the census meaning of the term than those of the Hindias, but there is little to choose between the literacy of the women of the two religious, and in higher education the Musalmans are well known to reak below the Hindias. They are also behind them in the race in the two lowest app-periods among males (see diagram No 10) This is probably due to their custom of sending their boys to Korin schools, where they spend more of their time in repeating passages of holy writ by heart than in learning to read and write. Later in life, however, they make up the ground they have lost, and in the ages above 15 they pass the Hindus. This successful spurt is no doubt partly owing to the fact that they are largely a trading class and thus often pick up enough learning to enable them to manage their affairs after they have left school. Also, perhaps, they are for similar reasons compelled to remember what they have been taught, while the more agricultural Hindu finds less constant use for his little stock of learning and so forgets it the more easily

Of the three main creeds, the Hindu religion comes last, and this although a large number of persons belonging to almost totally ignorant hill tribes, who in 1891 were included among its members, have at the present consus been classed as Animists and so have lightened its load of illiteracy. That the Hindus occupy this unenviable position is doubtless largely due to the influence still swayed by the traditions against learning among the masses which Manu and the others set on foot. The point is referred to again below in discussing education by caste

6 If, however, the literacy of the followers of each religion in each district is examined, the Christians are not always found to take the first place, nor the Hindus the last. Diagram No. 11 gives the particulars graphically. It will be seen that Christians are less literate than Musalmans in North Arcot and Trichnopoly, than Hindus in Kistna, and than either in South Arcot. The matter is deserving of the notice of the missionaries in those districts. The Hindus, again, are more literate than the Musalmans in Kistna, Kurnool, Madras and Malabar

The diagram shows that, as was to be expected, the Christians of Madras and the Nilgiris are the best educated Bellaiy, Anantapur, Ganjám and Vizagapatam are also prominent in it, but in these districts the Christians (compare diagram No 4) are very few in number. Of the districts in which they aggregate 50,000 and over (see diagram No 4) Malabur, where they are nearly all Roman Catholics (see diagram No 34) is easily first, and it is followed by Tinnevelly, where they belong to the Roman Catholic and Anglican denominations in about equal proportions. The least educated Christians are those in Nelloie, who are nearly all Baptists, and those in Kistna, who are mainly Baptists and American Lutherans.

Diagram No 11 shows that the Musalmans of the Nilgins are the most literate in the Presidency, but the number of them found there is again very small (diagram No 4) Of the districts which contain 100,000 Musalmans and upwards, North Arcof, Tinnevelly, Tanjore and Madura (in this order) contain the best educated members of the faith, and this is doubtless because in all of these the Labbai traders,—a literate community, (see diagram No 13),—are numerous At the bottom of the scale come Malabar, where nearly all the Musalmans are Mappillas, Kistna and Kurnool The Kurnool Muhammadan has always had an unenviable reputation for backwardness

The relative rank of the different districts in the literacy of the Hindus in them follows generally then rank in total literacy, as Hindus predominate so largely in the population Madras comes first, but Malabar beats Tanjore for second place Salem and Vizagapatam bring up the rear again

7 To turn to the different degrees of literacy among the various castes, tribes and races. The actual figures will be found in Imperial Table IX. Subsidiary table 7 gives them in proportional forms and diagram No 13 further arranges the proportional figures for each caste in order of their magnitude. In Table IX, as in Imperial Table XIV (Civil condition by selected castes) referred to in the last chapter, and in Table XVI (Occupation in selected castes) dealt with in Chapter IX below, only certain selected castes are exhibited, and particulars for these were only compiled in certain districts. Eurasians and all castes which numbered over 100,000 persons in 1891 were chosen and figures were collected for each of these in those districts in which each was most strongly represented in that year

Of all the communities so selected, the Euramann figures for whom were compiled in the three districts of Madras, Chingleput and Malabar where the great majority of them are to be found, are by far the best educated even though, as is explained in Chapter VIII (Caste) there is reason to suppose that some at least of those included under this head are really Native Christians with no white blood in They so dwarf the other castes and races selected that they could not be conveniently included in diagram No 13 In every 1 000 of them 719 —m 1 000 makes 109 and in 1 000 females 710 —can read and write.

After the Euraanns, the Brithmans are the most prominent community but the Oriva Brahman (whose divergence in ways and occupation from other divisions of the caste is referred to below in Chapters VIII Caste, and IX Occupation,) is beaten by the Komatt, the Mayar and the Chetti. Among Brilimans as a body 508 in every 1 000 can read and write. Of their various divisions, the Malayalam Bruhmans, with 44 literates per 1 000 besid the lat, their position being due to the supernor education of their women. They are followed in order by the Tamil and Telugu Britmans the other Britmans (who are mainly Konkani-speaking mem bers of the caste in South Canara) the Canarase division and the Critical division Of these last only lol in 1 000 can reed and write.

That the Brihmans should be more literate than the rost of the community is only to be expected. For generations the caste kept all knowledge in its own hands, wrote Shistres which declared that an educated Sadra should be avoided like the plague, and, what is more, persuaded the Sadra to accept the restrictions

which thee Shivtras put upon him.

But though the Brillman generally speaking still maintains much the same stitude the Sudm now sees things in a different light, and the former's pre-eminence in literacy is falling from him. The daughters of the Native Christians and the Navars are already better educated than those of any of the groups of Brah mans except the Malayslam divenon and, even taking both sexes together the Komatis and the Nayara are very close behind the Canarese and other Brohmans The positions of the various castes in diagram No 13 form, indeed, an interesting illustration of the manner in which the anex at order of things is changing Brilinging of old condoned a certain degree of education in the military and trading castes and it is not a revolutionary symptom that the Núyars, the Komatis and Il Chettis should be high up in the h t. But close after these come the Native Christians, who are mainly recruited from the lowest of the servile castes the Kammillas and Kamushas, artmans who were formerly assigned a quite inferior position in the community the Tiyans and Shanans who follow the despaced calling of toddy drawing and the Vaniyans or oil presers for whom Manu always reserved a supply of his most disdamful opithets. The castes which the Brillmans used to treat with some sort of consideration -the cultivating Vellilas and Kupus, and the hophord Idaiyans and Gollas—are far below these others in the ht. At the bottom however as of old, come the earth workers (Uppara and Odda) the leather workers (Middge and Chekkilivan) the agricultural serf (Cheruman an I Holoya) and the hill and forest tribes (Khond and Savara)

Anoth T point which diagram to 13 brings out prominently is the superiority in education of the Malaytiam to the corresponding Tamil castes, and of the Tamils to the corresponding Tolugus. It has already been seen that the Malayslam Brihman 1 more literate than his Tamil brother and the Tamil Brihman than the Telugu Similarly the chief cultivoting caste of the Malabar con t the Adyars are even times a literate as the Vellillas, the corresponding community in the Tamil country and these latter are nearly twice as well educated as the main cultivating caste of the T luga districts, the h spacer It like The Malaytiam toddy-drawer the Tiyau i more literat than the Sharun, the corresponding casto among the Tamil, and the himse than the Idiga the toddy-drawer of the Telegic country The havarar of the Tamil district 1 better shouted than the Babya of the Telugu country though both are the same cast under different names the Kammala th Tamil artism 3 supernor to the corresponding Telugu casts of ham-als, the Tamil weart (Kailolan) to the Telugu weater (Deringa and Stile) and orren the Tamil field labourer the Parayan, to in Telugu compect the Mila The diagram includes very few Canarese ensies, or it could be shown in the same way that these

are educationally superior to the Telugus.

In examining in detail the figures for those castes in diagram No 13 and subsiding table 7, it is best, as before, to consider the statistics for each sex separately Taking the males in st, we find that the only communities in which half of the sex can read and write are the Eurasians and the Brahmans, and even from the latter the Of the 57 castes selected, there mo Orna and 'other' Brahmans must be excluded twelve at the bottom of diagram No 13 in which not even one per cent of the maleare literate and among the Holeyas only six of them out of 51,365 can read and write The Eurasian, who headed the list when both sexes were included, gives place to the Tanul Brahman the Malayalam Brahman to his Taiml and Telugu fellow caste-men, and the Native Christian to the Labbar

If the females are taken by themselves, the pre-ommence of the Eurasians is, however, very marked, there being only 290 women in 1,000 among them who are illiterate igainst 788 among the Malayalam Brahmans, who come next in femile education After these two follow the Navars, the Native Christians, the rest of the Brahmans the Tiyans of the west coast and the Karkolans, the women among whom are often daming-guls and so get some sort of an education as part of them stock-ın-trade

8 The statistics of knowledge of English may next be considered tional abstracts of them are given in subsidiary table 1 Literacy in English for the total population, in tables 2 to 4 for the thice main religions in table 6 for each district and Natural Division, and in table 7 for each of the selected castes, tribes and races Dingram No 9 also shows the proportion to the total population in each district borne by those who are literate

Interacy of any kind is small enough in amount, as has been seen, but literacy in English is microscopic. Of every 1 000 of the population only five can read and write the language, of every 1,000 males nine, and of every 1,000 females no Christians naturally know more English than the followers of other religions as the Baropean- and Barasians included among them raise the percentage Native Christians however, take a high place even by themselves defeating all the castes shown in subsidiary table 7 except certain of the divisions of the Brahmans Hindus are slightly more literate than Musalmans in the language It has already been said that the Musalmans do not shine in higher education

Figures by age-periods and districts are given in subsidiary table 6 already been observed they show that English education is progressing, the proportion of those between the ages of 15 and 20 who know the language being always higher than the corresponding percentage among those who are older than this, except in the special case of the Nilgins

Of the Natural Divisions, the South knows most English, then the West Coast, and then the East Coast. The Decean and the Agency Divisions, as usual, Diagram No 9 gives the number in every 10,000 in each district who can read and write English, but the actual numbers are so small that these proportional figures are largely affected by the presence of a few Europeans and Eurasians in a district, and there is not much to be learnt by arranging the districts in the

order of their superiority in this respect

Of the 57 castos in subsidiary table 7 there are only six in which as many as 10 per cent of the literate of both sexes are literate in English Taking the sexes separately, as before, Eurasian males are naturally a long way in front of all others, 98 per cent of those of them who are literate being able to read and write English Next come the Tamil and 'other' Buhmans, the Native Christians and the Telugu Brahmans Of the literate Malayalam Brahman under only three per cent know English, and oven these few are 'Pattai' Brahmans from the east coast and not the Nambuding These latter are entirely innocent of all requaintance with the language Among Oriya Brahman males only one in every hundred of the literate is literate in The trading eastes seem to be as disinclined as ever to learn the language, only one Komati, and not even one Chetti, in every 100 who are literate being able to read and write it. As to the females, it will be seen that, excluding the Eurasians, there are only two castes, Nativo Christians and Brahmans, in which even one woman in 1,000 of the caste population knows the language, eight of the former and one of the latter in that number being literate in it

9 For the first time in the history of Madras censuses particulars were collected this year of the vernaculars which the literate population can read and write Statistics were only compiled for the main languages Subudiary table 1 and diagram No 12 give proportional figures for the total population, subudiary tables 2—4 for the three main religions, and subudiary table 7 for each of the selected castes.

A comparison of diagram No. 12 with diagram No. 14 which gives the percent age of the population who speed each of the principal languages, throws an interesting light upon the question, already alliaded to above of the relative literacy of those

light upon the question, already silladed to above of the relative literacy of those who speak Malayslam Tamil, Canarese and Telugu In the margin are given figures showing the number in every 1 000 persons of

		0	other sex who sp
Tund Telegra Malayahm Ganatesc	Males 1 169 77 160 168	francisco S 23 6	are hterate in these both sexes are tak people are more hi in Tamil, the Tami

either sex who speak the four principal languages who are hierate in those languages. It will be seen that, if both some are taken together the Malayilam speaking people are more literate then those whose home speech in Tamil, then the Canarese and the Canarese

than the Telugus The same order holds good if the figures for females alone are taken and when this is done the Malayslam costes far surpass all the others in the literacy of males alone the Malayalam castes are beaten by the Tamila, and they are likely to continue to take this second place as long as they keep the Cheru mans, their agricultural serie, in their present state of ignorance and as long as the Mappillas fight shy of the schools as much as they do at present. The literacy of the Canarese castes is, however exaggers ed by a circumstance which requires to be taken into account. Very many of the people in South Canara (see Imperial Table X) speak Tulu and Konkani Neither of these languages have an alphabet of their own and they are written in the Canarese character Consequently and also because Camarese is the official language of South Canara, many of the Tulu and Konkani-speaking castes learn to read and write Canarese in preference to their mother tongues. The statistics do not, however show exactly how many of them do so, and it is not nossible to accurately correct the figures to chiminate this disturbing factor If all the people who speak both these languages are included in making the calculation in the margin above, Canarese comes below Telugu in the case of both sexes, but it is not fair to include as many as this.

Looked at in another light, a comparison of diagrams Nos. 1° and 14 shows that it does not follow that, because one language is more commonly spoken, then another therefore those who are literate in the former are more numerous than those who know the latter. Ho doubt more persons speak Tamil, Taluga and Malayaham than any other remandars and more perpl are literate in these three than in any others, but whereas about the same number of people speak Tamil as speak Telugu the number of males who can read and write Tamil is more than twice the number of those who have an equal knowledge of Telugu. Similar disparities occur between the number who speak and the numbers who are literate in the other languages.

For the rest, these statistics of vernaculars known by the people do not teach much that was not known before and it is doubtful whether it will be worth while to collect them again. If any figures of the kind are compiled at future censuses languages which have not been shown this year should be selected instead of neorby compiling another set of figures for the same ones. Statistics of hiteracy in Oryu and Hinddstini (and perhaps Markith) would possess some points of interest.

Of the four vermoculars selected thus year Tamil at more generally known by the literate population as a whole than any other then comes Telugu then Malaysi lam and then Canarese Among the literate members of the Hindu and Christian religions the same order prevails. Among the literate Bussimans however (see subsidiary table 3) the order is Tamil, Malaysian other languages. Telugu and Canarese. The reason why Tamil continues to hold the first place oron among Mussiman, set hat most of the iterate members of that religion are Labais, a muxed race resulting from unious between immigrant Mussimans and the some of the country, who continue to use the language of their original encestresses Malaysian comes higher up the list in the case of Muhammadans than among other religions, because its the language of the Mippillar, who form one-third of

the Musalman population of the Presidency 'Other languages' includes Hindóstaní and this accounts for its position. It is also worth noticing that most of the Musalman women who are literate are literate in 'other languages. The Labbar and Mappilla women, who would learn Taiml and Malayálam if they learnt anything, are seldom able to read and write (subsidiary table 7).

Most of the castes in subsidiary table 7 are naturally most literate in their The Telugu Brahmans have invaded the Tamil districts in considerable strength (see Imperial Table XIII) and consequently a knowledge of Tamil is commoner among them than literacy in Tolugu'is among the Trimil Brahmans Tamil Bruhmans who read and write Malay ilam and the Malay ilam Brahmans who know Tamil are the Pattars, settlers in Malabar from the east coast houses they speak a mongrel Tamil. The 'other' Brahmans who are The 'other' Brahmans who are literate in Canarese are those in South Canara whose parent-tongue is Konkum. The other language known by the Kälingis is Otiva. In their homes they speak outher Oriya. or Telugu Among the Eurasians those who are literate in English are far more numerous than those who know any other language The Eurasian is often blamed for not learning to read and virte the vernaculars but those figures must not be made the text of a sermon upon his backwardness in this respect, for (except in the case of English which is ilways given if it is known it ill) the only languages shown in the figures are those best known by the people, the others being neglected The language best kno in by the Eurasian is naturally English and the statistics do not show what other tongues ho knows in addition

Comparison of the figures with those of the onumerations of 1881 and 1891

Here we tread on rather uncertain ground For one thing, the 1881 and 1891 figures were compiled on principles which were different to those followed this year At the two former enumerations the population was grouped into three classes, namely, those who were (a) under instruction, (b) literate, that is, able to read and write but not still under instruction and (c) illiterate. The enumerators knew that a 'literate' person was usually superior to one who was still 'under instruction,' but yet the rules required that the boy who could only just spell out a vernacular but was no longer at school, should be classed under the former heading, while the graduate who was reading for his MA degree should be returned under the latter The enumerators could not understand how the half educated boy could properly be treated as superior to the graduate, and the result was that their was considerable confusion between those who were literate and those who were under instruction, and the oxict meaning of the statistics is consequently difficult to determine matter which viriates comparisons between the figures of one year and those of another is the clasticity of the term 'literate' and of the definition of it, namely, 'able to read and write,' which was laid down - A person is not 'literate' who can only read and write his own name, or can only keep the accounts of his shop of can only puzzle out sentences of the type of "the cat is on the mat" And yet it is by no means casy to clearly define the exact point at which a child ceases to be illiterate and becomes literate Mr Stuart thought that in 1891 the number of hterate males above the age of 25 was exaggerated by the inclusion therein of people who could only sign their names, and consequently at all the classes of oral instruction of Tahsildars and others held in the districts, I emphasised the nocessity of precautions against the repetition of this error. At these classes I was almost always asked to define the term 'literate,' and the answer always given was that no person should be considered to be literate who could not write a letter to a friend and read the reply received from him. It is thus probable that the standard of literacy required at the present census was higher than that demanded at former

Keeping these two points in mind we may go on to examine the statistics bearing upon the matter. They are contained in subsidiary tables 8 and 9. The former compares the numbers retuined as 'literate' at each of the last three censuses. It shows that though female literacy has advanced during the decade in every district except Bellary (the recent removal of British troops from which

doubtless accounts for the fall) and though the number of literate persons in every 1,000 of the total population of both sexes taken together is somewhat higher than it was ten your ago yet in two out of the three agencies, in all the Decemn districts except Unidapsh, and in Chingleput, North Arco, Selem Trichinopoly and Madura, the percentage of literate males is less than it was in 1891 And, medancholy as these figures are they give an unduly favourable view of the situation, for the companion is under between those who were literate in 1891 and

in 1901 whereas under the 1891 system, already described, those who were literate in the census meaning of the term (that is could read and write) but were still at school or college were classed as under instruction. In other words the head literate in the 1891 figures does not, as it does this year include every one who could read and write. How many of those returned in 1891 as under instruction were actually able to read and write can never be known. It seems, however that it is fair to assume that those in this class who were above the age of 15 could do so and that to render any comparison of the 1891 figures with those of the present census really just, these persons should be included among the literate population of the former year They are so included in the comparative figures given in subsidiary table 9 and this shows that when this is done, the education of the meles of the Presidency will be found to have failed to keep pace with the growth of the population there being only 103 literate persons in every 1 000 against 112 ten years ago. In every district in the Presidency except the Nilgins (a special case) there is a smaller percentage of males who can read and write than there was in 1891

These results will perhaps come as a surpress to those who are aware of the increasing degree in which kinglish is spoken by the lower classes, of the constant additions to the recruits for the Bar and other literary professions, and of the ever-advancing excess in the supply of clarks over the demand for them. But it is a very small proportion of those who have necked up a smattering of collequal English who can read or write a word of that language—or even of any other—ead though a few thousand matriculates and F.As. will make a great ships in a Presi dency town they are too few in number to raise the percentage of literacy in the population of the province as a whole. At the and of the year 11500-1901 there were in this Presidency some "00 000 scholars in the primary stages against loss than 4 000 in the various colleges and it is the literacy of the former which

loss than 4 000 in the various colleges and it is the literacy of the farmer which affects the census personaliges. That education among the masses is not progressing seems clear and the conclusion is supported by the figures by age, arrods shredy several times referred to which show that except in the case of Chipstann and grids and of these who know English the percentage of literates in the projection between the eyes of 15 and 20 is less than that in the eiges higher than this.

The only three directions in which any marked progress has been made is in the education of Christians, among whom the number of literate males and femiles por thousand of each set has risen from 179 and 70 respectively. to 198 and 91; in the instruction of females, the number of the literate among winch sex has advanced from 119,84 to 179 63 or by 50 per cent, and in the test duling of English the numbers able to read and write which language have me reason from 98 671 to 170,200 during the decade that is layed more than doubled in 180,200 during the decade that is layed more than doubled in

# Subsidiara Table 1 - Education by Age and Sex - TOTAL POPULATION

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## Substitute Tente 2 -Education by Age and Sex -IIIADU

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## Substitut Table 3 - I ducation by Age and Sex - MUSALMAN

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Note —Persons who are literate in English and also in another language are shown under both heads, and the totals of columns 8-20 in the four tables above are consequently frequently in excess of the corresponding totals in columns 3 and 4

### SUBSIDIARY TABLE S .- Education by Lye bee and Vatural Dicisions and Districts.

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Substitiant Table 6 -Inglish Iducation by Age, See and Natural Divisions and Districts

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#### DURSIDIARY TABLE -- Education by selected Castre Tribes or Rocce.

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Subsidial Table 8 -Progress of I ducation since 1881 by Natural Divisions and Districts

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<sup>•</sup> Note -I iteracy was not returned by the balk of the population in the Ganjám and Gódávari Agencies in 1881

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### CHAPTER VI

## LANGUAGE

The chapter deals with parenttengue which the people can read and write. The present one deals with the vernaculars which they ordinarily speak in their households, that is, their prient-tongues. It has already been seen that the languages which are most commonly spoker are not always those which the largest number of people can read and write.

- 2 The actual figures of the parent-tongues of the people are to be found in Imperial Table X, while the subsidiary tables at the end of this chapter and diagrams Nos 11 and 15 show the main facts of the subject in proportional and condensed forms
- 3 Subsidiary table 1 classifies the various tongues which were returned in the schedules according to the families sub-families, branches and groups usually recognised by philologists, and further distinguishes such of them as are considered to be merely dialects from those which are thought to be entitled to be described as languages. The other statistics do not make this distinction. In its in rangement and its method of spelling the various tongues the table follows a note specially prepared for use in connection with this census by Di. Grierson, Director of the Linguistic Survey of India. The operations of the Linguistic Survey do not, however, extend to this Presidency, and finality is not claimed for the classification adopted.
- 4 The classification of 1891 followed generally the views of Drs Cust and Caldwell, and during the last ten years little or nothing The necessity for further examin has been done to clear up the points which then ation of this classification researches left in doubt I have made no attempt to solve these doubtful questions by original enquires of my own It has been said that "the path of the philologist in India is so full of the pitfalls of incomplete "data, false analogy, question-begging titles, and imposing speculation, that only "a highly competent scholar can expect to thread his way by it successfully," and even had my scholarship been highly competent it would have been prevented from displaying its qualities by the fact that the time at my disposal is far too limited to admit of that study of the questions on the spot without which researches conducted through books and by means of second-hand information can produce little of value.
- 5 It will be sufficient to mention that in the following respects the classification The term Munda, of 1891 has been departed from Departures from the classification instead of Kolarian, has been used to describe the of 1891 family to which Gadaba and Savara belong, Mahl, which was classified as a Diavidian language in 1891, has been entered as a dialect of Singhalese, which latter has now been definitely shown to be an Indo-Aryan language derived from a Prákrit of Western India, Aré, which was formerly treated as a separate language, has been taken to be the same as Marathi, Bastari or Halabí has been shown as a dualect of Maráthí and not of Oriyá, Khatrí has no longer been classed as a separate language, but has been treated as being synonymous with Patnuli, following the conclusion arrived at in paragraph 294 of the 1891 Report, entries in the schedules of "Kondadora" (meaning the language of the Kondadora or Kondakapu caste of Vizagapatam Agency) have been classified as Konda, which has been treated as a dialect of Khond or Kandhi, Marwari has been shown as a dialect of Rajasthani and not of Hindi, and Hindostani and Hindi have been entered as dialects of "Western Hindi"

6 A word of explanation regarding the figures of these last two languages in necessary Dr Grierson has suggested that the so-called "Hindi" dualects should be divided into the four languages of Bihári Kastern Hindi Vestern Hindi (of

knguages of Bihari Rastern Hindi Western Hindi Western Hindi (of which Hindicatání is a dialect) and Hüşathiani according to the geographical situation of the tract in which they are returned. But in Madras both Hindicatán and Hindi are imported languages and the district from which they are returned does not, therefore in any way abow under which of these four heads they should be classified. The Hindicatáni spoken here which differs greatly from that used in North India, is moreover called indicarrimentsly Hindicatáni Musalmáni Decenni Delha, Urdá and so on, and it is impossible to say whether a porson returning any one of these torms is a South Indian Musalman or a foreigner from North India and it the latter whether be comes from the tract in which Bihdri or Eastern Hindi or Western Hindi, or Rajartháni is mainly used. All entires of this class have accordingly been shown as Hindicatáni. The returns of Hindi present similar difficulties. With regard to this latter it also seems probable that a percentage of the entress are due to confusion in the minds of Hindi cammentors between Hindi and Hindicatání and that the latter language would have been the more correct entry but it is impossible to say to what extent this is so. Hindi has accordingly been shown as it was returned.

7 In sub-udary table 1 the most noticeable point is the high proportion which

The inageogus of the Providency meanly belong to

Pamily	Xadres.	All Indu
Dravidian Laryan Manda	91 25 912 0 80	20 21 75 20 1 13
Others	011	110

the population speaking the Dravulian in tongues bears to the total population of the Presidency Nowhere else in India are these languages so prominent. The figures in the margin, which compare the agreement of the precentages of the people of Hadras who speak languages belonging to each of the main families with the corresponding figures for all India in 1891

8 Of the Aryan languages spoken in the Presidency the following (in order of frequency of occurrence) are the most important of frequency of occurrence of the most important of frequency of the first (with its dislect Poroja) Hindstid Martifit (with its dislect Patnulf) and the gip-y language Lembidi. Except Orya and Konkani all of these are the remaculars of foregrees who have entered the Presidency either as involves or trulers and none of them have been able to make any headway against the Drayidam languages of the country or to spread themselves beyond the limits of the trules and castes which brought them. Sentkeri another of the Aryan languages which was brought into the Presidency by foregrees has, after a struggle of 1000 years and in spite of the succerdical backing which it received, ceased to exist at all as a vernacular and is only spoken here and there by scattered pandits. The Drayidant tongues had no scruptle however about belings thomselves largely from the vocabulances of their rivals and using their acquisitions to strengthem their own pountom. How strong a lead they now maintain has already been noticed

and is seen at a glance from digram No. 14

§ Bubbidiny table I having clavefied the languages of the Precidency scientification of the proceeds to statistics of the proceeds to statistics of the proceeds to statistics of the proceeds to statistics of languages of their geographical distribution, on the lines solopted in Imperial Table X. It divides them into (a) vertraculars of India (which is again sub-divided into (i) vertraculars of the Presidency (i) vertraculars of the Presidency (i) vertraculars of vertraculars of the Presidency (i) vertraculars of vertraculars of the presidency (i) vertraculars of vertraculars of the presidency (ii) vertraculars of the presidency (ii) vertraculars of vertraculars of the Presidency (ii) vertraculars of the Presidency (iii) is the presidency in the proceeding vertraculars of the Presidency though it was excluded in 1891. It long solution in South Canara Tanjore and Bellary and the close connection which exists in some districts between it and its dislect Konkani.

(which his always been allowed to be a vernacular of Madras) seem to give it as much right to this position as Hindóstaní, for example, or Patnúlí or Lambadí.

10 It will be convenient to first state very briefly some of the main features of the languages mentioned in this table and of the Main features of the Ternaculars people who use them The languages will be taken of the Presidency in the order in which they are entered -Frist come the vernaculars of the Presidency

Badaga is a dialect of Canarese and the language of the Badagas, a cultivat-

ing caste which is found almost exclusively in the Nilgiris

Bellara is classed by Mr. Stuart in the 1891 Consus Report as a dialect of Tulu and is spoken by the Bellara of Berleia caste of South Canara

Canarese is mainly found in the western taluks of Bellary adjoining Mysore, and the corresponding portion of the Anantique district, in the Kollogal taluk of Combatore and the adjacent areas in Salem and the Nilgiris, and in the northern taluks of South Canara, but it occurs in larger or smaller numbers in every district in the Presidency except Vizagapitam igency

Gadaba is one of the two Munda languages of the Presidency, and is used by

the Gadaba tube found in Vizagapatam and Ginjam

Gattu or Gotte is a dialect of the next language, Gondi, spoken by some of the Gonds of Vizagapatam Only cleven persons have returned themselves as using it

Gonde is the language of the Gonds, a tribe which belongs to the Contral Provinces but his flowed over into Ganjam and Vizigapatam and is now some 20,000

strong there

The difficulties surrounding the entire of Hindbstans have already been It is spoken in every district and the numbers returning it have increased every where except in Ganjum, North Arcot and Malabar It is frequently claimed that this language has as good i night to be made an official language as Oriyá or Canniese, but diagram No 11 and subsidialy table 2 show that, while 468 persons in every 10,000 in the Presidency speak Origa and 396 Canalese, only 230 Perhaps if statistics of literacy in Origa and Hindóstaní had speak Hindóst ini been collected, it would have been found that the number of those who can read and write the latter were greater than those who are equally acquainted with the former, but it is doubtful whether it would have reached the position (low as it is, see diagram No 12) which is held in this respect by Canarese Irula is a dialect of Tamil spoken by some few of the members of that caste

who live on the slopes of the Nilgins and of the Combatore hills adjoining than 1,000 out of the 85,000 members of the easte have returned this language as

their parent-tongue, those who live on the plains speaking Tamil

Kasma or Kasuba is considered by Mi Stuart to be mother dialect of Tamil It is spoken in the Nilgnis by a sub-tribe of the Irulas which goes by the same

Khond is mainly used in the Gaujun and Vizagapatam agencies where the tribe

which gives it its name is found

Konda does not appear in the returns of previous years In paragraph 294 of the 1891 Census Report Mr Stuart says that he received a vocabulary of the language of the Konda or Kondadora casto of the Vizagapatam agency which showed that their parent-tongue was not Telugu, as had been supposed, but a dialect Entries of Konda or Kondadora in the parent-tongue column have accordingly been classified as Konda But of the 88,000 persons who have entered themselves as Kondadoras by caste only 15,313 have returned Kondadora as their language, and the matter apparently requires further investigation

Konlant, a dialect of Maráthi spoken almost entirely in South Canara

Koraga the language of a wild caste of the same name in Souta Canara It is

thought by Mr Stuart to be a dialect of Tulu

Korara or Yerukala is a dialect of Tamil spoken by some members of the

two wandering castes of these names Most of them speak Tamil itself

Kôta is spoken by the Kótas of the Nilgiris, an artizan caste

Kóná or Kól is a dialect of Góndí spoken by the Hill Kóyis in Vizagapatam -and Gódávari agencies

Kurambe is considered by Mr. Stuart to be a dialect of Canarese. It is mainly apoken by those members of the Auramban or Kuramsan castes who have on the alopes of the Nilgaris and of the Malabar hills alopeing. They number only 5,000 out of a total of 105 000 persons belonging to the eastes. The Kurambas of the plants urually speak Canarese. The returns give 2.13 persons speaking this language in Pudukktita. Even larger numbers were returned at the two previous Censuses. Those people are probably kurambas of the plains, whose caste name was entered in the parint tongue column by Tamil enumerators who did not understand what their strange language was.

Limbdil or Lehldal is one of the gipsy languages" and the only one found in this Presidency. These potors are usually based on one of the local vermiculars and embroudered and diversified with thieves along and expressions borrowed from the various localities in which the tribe has sojourned. Out thought that Lambdil was semi Dravidian but the point's not clear and it has been classed as Indo-Aryan It is spoken by a tribe of the same name which is mainly found in the Deccan Districts and Kistaa and is also known as Sukill or Brinjart. Most of these people are now no longer wandering gipsies but have settled down as agriculturists and sollers of fivewood

Mahl is the language of the island of Minicov off the Malabor coast. The inhabitants of the island many of them earn a living by serving as sailors on coasting versels and the "\_ persons returning the language were all enumerated in maritime distincts.

Malaydiam is the most local in its distribution of all the main Dravidian languages Of the 2,850 000 persons who speak it, 2,620 000 live in Malabar its original home and another 210 000 in South Carara, the adjoining district. Of three latter 152 000 are found in Kasaraged taluk which lies next to Malabar was a part of the ancient Malaydhim country and is even now peopled largely by Malayths. Of the remaining number one-third are returned from the western taluks of the Nilgiris which again march with Malabar but these as the proportion of the sexes shows are mainly immigrant labourers on the coffee estates of that district, and the fall in their numbers since the census of 1891 is perhaps an undication of the decline which has recently taken place in the prosperity of the industry of coffee cultivation in that part of the Presidency. A glance at the map of the Presidency at the beginning of the volume will show why the language has continued so local in its distribution. The barrier of the Western Chais shuts off the district from free communication with the east coast and the result has been that its people have developed religious and social customs which are so distinct from those of the rest of the Presidency that they have constituted an obstacle to migration obsewhers. Latterly however a considerable tendency towards free movement has a tableted itself. The number of Malaydian-speaking persons outwide the three districts mentioned above is now between two and three times as large as it was ten years ago and it is safe to prophesy that the next decade will see a further expansion. The Mayars and the Tiyans are the two castes which are most progresure in this respect. At present the men among these emigrants are nearly twice as numerous as the women.

Mardiki and its dealect honland have apparently been a good deal confused by commenters for while the figures allege that the latter is much more used than it was ten years ago and the former less, the total of the two at this comments shows an exactly normal increase ever the total of the two in 1891. The language is mainly specken in South Canars but in Tanjare the descendants of the rotines of the former Mahritta Hydr of Tanjaro still speak it in considerable numbers and in Bolliary which adjoins the hashritta country and was formerly under Mahritta dominion there are a number of Mahritta cauters an has the Rangaris and Muo ohis who also use it Most of them are found in the fidem and Bolliary talaks of the district.

Order is almost as local in its distribution as Malayalam hardly occurring anywhere outside Conjum and Vizagopatam and their agencies.

Patnull of Khatri is a dialect of Gujarátí and the language of the silk-weaving caste of the Patnúlkarans who came south from Sauráshtram in Gujarát at the invitation of the Nayak kings of Madura. They most of them live in Madura, Kumbakónam and Salem

Poroja or Paija is one of the tongues which is awaiting the arrival of the highly competent scholar already referred to. One officer thoroughly acquainted with the Vizigapatam Agency, where it is mainly spoken, considers that it is a language by itself with several dialects. Another officer of equal qualifications thought it to be the same as khond. Dr. Shortt says it is a mixture of Telugu and Oriva. Cust states that the Purja of the Central Provinces (which is apparently the same language) is a Kolarian dialect of Handi. The Ethnological Committee of the Central Provinces (1868) treats it as a synonym of Gadaba. In other words the language has been classed by different observers under three different families—Áryin, Dravidian and Munda or Kolarian. I have been content to follow Mi. Stuart and show it as a dialect of Oriya.

Natura is the language of the caste of that name in the two northern districts. It uses the duodenary notation

Tamil is spoken in every district in the Presidency, but most in the districts south of Midras (other than those on the west coast) and least in the agencies and South Cinica. It is the home speech of 40 per cent of the population of the Presidency (see diagram No. 14), it is used in the north of Ceylon, and emigrants have cirried it to Rangoon and the Straits Settlements. Of the literate population of the Presidency 55 per cent are literate in this language. It has not, however, spread itself in the northern districts to the same extent that Telugu has invaded the southern

Teluque is also spoken in every district. It has been carried into the Tamil country by agricultural castes like the Kammas and Kapus, by soldiers like the Tottivans, by traders like the Komatis and Balijas, and by castes which were invited or attracted south to ply their trades there, such as the Chakkiliyans (leather workers), the Oddes (earth-workers) and the wearing castes of Dévanga, Sale and Janappan. Its real home is in the districts north of Madras, excepting the west of Bellary and Anantapur (where Canarese is spoken), the three agencies and the northern half of Ganjam. It is spoken by some 37 per cent of the population in the Presidency, but only 24 per cent of the literate can read and write it

Toda is the language of the tribe of that name on the Nilgiri plateau Some

of them are now taking to speaking Tamil

Tulu is practically only spoken in South Canara, and there it is the prevailing language. This completes the list of the vernaculars of the Presidency.

11 Of these 29 languages, only seven-Canarese, Hindóstáni, Malayálam. Maráthí, Oriyá, Tamil and Telugu—have a character written and unwritten and a literature of their own Of the others, Mahl is written in the Arabic character, and books have been published in Badaga in the Tamil and Canarese characters, in Konkani in Roman and Canarose letters, in Patnúlí in a modified form of Dévanágari, and in Tulu in But a million and-a-half persons in the Presidency speak Canarese characters languages which cannot be called written languages The higher Courts have consequently occasionally been puzzled how to insist that the statement of an accused person speaking an unwritten vernacular shall be recorded as the law directs in the language in which it is made. Some of these unwritten languages are Some of these unwritten languages are in common use for correspondence even though they have no character, Tulu and Konkani, for example, being written in Canarese letters. It not infrequently happens, on the other hand, that languages with a character of their own are written in the character belonging to some other tongue Thus Sanskrit and Arabic sacred books are often written in the characters of the Dravidian languages, many of the Bellary enumeration books were written in the Canarese language but in the Telugu character, and those of the Amindívi islands were in Malayalam in With the exception of Tulu, the languages without written the Arabic character characters are not taught in the schools, though it would probably be possible to reduce them to writing by means of the Roman alphabet A pupil at the schools

specially maintained for the instruction of aborigines and hill tribes that consequently to learn to read and write in a language which is entirely foreign to him it is therefore not surpmang that the Khorsis and Savaras for example, (se diagram No. 13) are almost wholly illiterate

12. The spoken form of all the main languages varies much from district is district, and when a tongoe has a literature of its ow the written house of the recarsion.

telligible to the illiterate part of the people. These two Loxis consed great difficult in the preparation of the printed vermecular matriculous for the course, it being that though that though they might horrify the pandits by their vulgarizons the

abould be understood in all districts and by all classes of the people.

13 Lattle is to be learnt from a companion of the numbers speaking calcium to the last two enumerations. The language at each of the last two enumerations. The totals under Galaba, Khond, Orrys, Porcys and Savar will be found to have uncreased atmortally during the

decade but this is mainly due to the fact that in the Virgigipitam Agoncy when they are spoken the parent-tongue of 294 000 persons, most of whom used one of other of them, was not returned at 211 n0 1891. These persons have now been included in the statistics and the numbers speaking the above five languages have correspondingly increased. Some of the considerable advances in the numbers speaking the minor languages seem to be due to greater care on the part of the enumentaries to avoid returning people as speaking the prevalent verticables of the locality without enquiring what languages they actually used in their houses. Thus there is a very large advance in the numbers of those who speak to try in Canjum and a corresponding decline in those speaking Telugu and the increase under Köts, Korga, Köya, Kurumba and Lambdid are greater than the corresponding increases in the numbers of those castes.

Of the main languages other than Onya, Canarcse has only advanced 5 per cent, during the decade and the numbers speaking it have declined in 12 out of the 35 districts. Tulu on the other hand, has risen by 7 be cent. Hindfestanf and Malaysiam have increased by 7 7 and 6 2 per cent, respectively. Panul is speaking 7 9 or cent more people than it was ten years ago which is should equal to the rate of growth of the population. The numbers have however declined in Cuidapah and Kurnool. Telegat has advanced by only 4 5 per cent, but the smallness of the rise is since tentrely due to the decline in Gangim already referred to The numbers are, however considerably fewer in Taujare district than they were in 1891.

14. A juster view of the extent to which the lesser vermaculars are holding shading table a comparison their own can probably be obtained from a comparison of the numbers of those who actually speak them with

shadony side a comparison of the anomers of those who actually speak them with the other statement of the numbers of those who actually speak them with the total of the castes which are supposed to do so In this there are three cases, namely khount, Kóta and Badaga us which more

people speak the vernacedar than there are persons in the casts. The Khond figures ought, no doubt to be combaned with those for Poropi, and if this 1 does the anomaly disappears. In the case of Kóta and Badaga the excess is small and the explanation in the former case is that the caste figures are reduced by the inclusion of Kóta-speaking Christian converts among Native Christians in Table XIII while he language figures are enhanced by the inclusion of some Parayans who have taken to taking Kóta. In the latter case the explanation is that some Gandar have returned their parent-tongue as Badaga and that, like the Kótas, some of the Badaga tribe have become Native Christians.

These two castes and the Patnilkärans evidently cling tenaciously to their own anguages but except them there is no easts which has not descried its vernacular to a very considerable extent. The extremely low percentage (1 4) of the Kurumbus and the Irulas who speak the vernaculars bearing their names has already been explained to be due to the fact that it is only in the hills that these languages arrives, the members of these castes who live on the low ground sizeding the

vernaculars current there—It is not so much a matter for surprise that all these castes should have more or less dropped their private and particular languages as that in the face of the competition by the other stronger vernaculars there should be any vertige of them left

15 The causes for the continued existence of small isolated languages have The Khonds, Gadabas, been mainly geographical Causes for the continued existence Savaras, Gonds and Kondadoras live in the agencies, of isolated languages which are cut off by jungle and hill from the rest of the The Todas, Kótas and Badagas occupy an isolated position on the Nilgiri plateau where the majority of them seldom hear other languages than their own. Kurumba, Kasuba and Irula only survive in remote jungles where the men of these castes are still living in a semi-barbarous condition and cut off from all communication with other folk Mahl is similarly the language of an isolated island three cases, however, the reason is due less to geographical causes than to the clannishness of the castes which speak the languages Two of these are the halfcivilised mat-weaving Bellaias and Koragas In their case this exclusive attitude is probably owing less to any causes of their own seeking than to the fact that others will have little or nothing to do with them The Koraga is so impure that within recent times he was compelled to carry a shell round his neck which he had to use as a spittoon, lest any spittle of his should by accident be trodden upon by other A community which is so completely sent to Coventry as castes and defile them this has an excellent chance of retaining its own language. The third case is that of With them, the exclusiveness is mainly their own doing foreigners who are proud of their foreign extraction, and claim to be Biahmans in their own country (though the claim is not admitted here), they most of them follow their own particular calling of silk-weaving, and they have few dealings with any one outside their own community

16 Subsidiary table 4 gives the number of books published in certain languages which were registered by the Registral of Books in each of the years 1891-1900. It will be seen from this that none of the vernaculars have now-a-days a really growing literature. English (and in the last two or three years in the period, Sanskrit) are the only languages the output of books in which is steadily increasing. Nearly half the vernacular books are upon matters of religion, and such subjects as History, Law, Mathematics and Natural Science are mainly dealt with in English.

17 A few words of explanation regarding certain of the languages in subsidiary table 2 and Table X which are not classed as vernaculars of the Presidency seem to be required

Bastari or Halubi and Ohhattisgarhi or Lana are languages which, like Gond, really belong to the Central Provinces They have been brought across to Vizagapatam Agency by immigrants from the Bastar and Chhattisgarh States

Burmese is spoken by 130 persons, of whom 125 are males. They are mainly Burma dacoits in the central jails. In 1891 there were 872 of them, and the difference is doubtless due to the expiry of many of their sentences.

The 27 persons speaking *Chatgáiyá* in Malabai were sailors enumerated at the ports. The 6,960 persons speaking *Guyaráti* and its dialect *Kachchlii*, and the 1,420 who returned *Máriváii*, are foreigners attracted here by the prospect of trade

The figures under *Pársí* are probably untrustworthy In Tamil Pársi and Phársi are spelt in the same way, there being no aspirates in the language, and the latter, which usually means Hindóstání, has apparently been confused with the former

Sanskrit is not really spoken as a vernacular A certain number of Bráhmans and pandits know it and they were apparently so proud of the fact that they returned it as the home-speech of themselves and their families

The 346 persons who speak Arabu in Malabar are mostly either sailors or pedlars and hawkers from Northern India Some of the Mappilla priests, or Thangals, are, however, fond of claiming Arabic descent, and have returned their parent-tongue as Arabic to maintain the fiction

It is doubtful whether 200 persons actually speak pure Perman Probably only the better class of Hindostani is meant.

18 The total number of persons speaking Luropeus Languages has fallen since
1891 from 40 999 to 40 489 The difference is due to
the smaller number of British troops stationed in Bellary

Madras and Chargleput districts. The number is nevertheless 372 in excess of the number of Europeans and Eurasians in the Presidency so this number of mittees have returned English as their home-speech. In 1891 the number we 393 It is difficult to be certain how many of these 372 entries can be declared to be inaccurate. Among Native Christians and the best educated Hindus there are now a fair number who do actually use English in their households.

Of the European languages Dearsh is mainly spoken by the members of the Damsh Lutheran Mission. They have four stations in South Arcot, in which district most of the entries occur.

Fagl sh naturally occurs most (requently in Madras, where 15 644 persons have returned it as their mother tongue — The Vilgiris comes next with  $8\,700$ 

The persons speaking Frenck are mainly the members of the Jesuit and Roman Catholic Missions which are so strong in the southern distincts (see diagram No. 34) and German is similarly mainly returned by those employed by the German Lutherna and Basel Missions which respectively flourish most in Taijore and Nellore and on the west coast. The numbers under German have declined aimes 1891 from 3.44 to 310 and those under French from 5.65 to 388 but there is something suspicious about the 1891 figure in the latter case as the Tables of that year abow 365 person a Fre ch by race, 421 born in France, and yet 556 speaking French. It is not, of course a proof of inscouracy if these three descriptions of figures do not exactly tally as many Rucopeans retain their brith place merely as flarings and children do not necessarily speak the tongue of the country in which they were born, nor do all the persons of any rise necessarily speak that race a language. But the differences in the case are very considerable.

The 2,011 people speaking Portuguese also called George mostly occur in Maisbar and are nearly all George Furansian as a comparison of this figure with those of birth place in Table XII and race in Table XIII will show. They are ovidently last dropping this language in favour of others, as the numbers speaking it and Georgee together were "9,92" in 1891 and in 1881 3 641

The 30 persons in South Arcs t who speak Spoach appear again in Table XII a born in Spuin and in Table XIII as Spainards by race. They were sailors enumerated at the port of Cuddalore.

19 Of the miscellaneous tongues grouped under other languages on the last

saw hayange of Table A several were enumerated in trains and
on board ships and the persons who speak them will
not be found settled in any of the datricts

The four women speaking Kami are beggars or prostitutes in Madras City

Arraes as it clearly declining as a means of intercommunication. Tables XIII and VIII show 66 Armenians by race, but of these only six all of whom are males now speak it. In 18 if fourteen, and in 1881 fifty persons returned it as their mother tongue.

The 48 men speaking Baláchi II Irání and I sahié are probably members of the gangs who wander through the Presidency selling horses and hardware and bullying the villeger.

Hebrew is not really a spoken language. It is used by the Jows, as Sanakrit is by the Hindus on ceremonial occasions but not for ordinary domestic purposes.

Irish and Helsk were probably returned by facetious Anglo-Saxons Perhaps in 1911 we shall find "Billingsgate" among the languages of the household

Bohemian i returned by an Austrian in Combatore who also records himself as Rohemian by race in T ble XIII

- 20 Statistics of the linguiges spoken by the people ite useful for the following purposes. They show the philologist what linguages are spoken, and where and to what extent, so that he can search them out and examine them, they serve in some instances as a guide to the nationality of the people, and they assist in the solution of administrative questions by showing what linguages are most spoken in each area, and whether each is increasing or decreasing in popularity so that orders regarding the languages to be used in courts and schools and by officials and in official papers may be adapted accordingly.
- To render the returns as useful as might be possible for the first of the above three purposes the enumerators were everywhere Philological uses left to enter such descriptions of the languages spoken as they chose, it being believed that this course would result in roturns which would more nearly approximate to the usage of the people themselves in describing the linguages they spoke than if official promptings were required to be followed The only caution which was inscreed in the instructions was that a man was not to be entered as speaking the main language of the tauk merely because he knew it, but was to be returned as speaking the language he used in his household even though that was one of the less common languages One result of this, as has already been seen, is an increase in the figures returned under several of the minor languages which is considerably in excess of the advance in the strength of the communities known to speak them Another result, however, was that the parenttongue columns of the schedules were full of the names of countries, callings, castes and characters which had to be classified in the central census offices was only to be expected. The average peasant, as some one has said, no more knows the name of the linguage he uses than M. Jourdam knew that he spoke prose, and this is more particularly the case in the wilder tracts where inaccuracy is especially to be deplored. A note at the end of this chapter gives these nondescript entries and shows with which of the languages and dialects in Table X they were classed, with bijef reasons for such classification. Bosides these there were 147 cases in which the entries had to be declared unaccognizable even after local enquiry in the Of these, 113 occur in Vizagapatam Agency, where, owing to the absence of a local supply of literate men the enumeration had often to be done by outsiders from the plains who did not know the people. The returns from the agency are, however, an improvement on those of 1891, in which, as has been stated above, the parent-tongue of 294,000 persons was not given at all
- 22 In the matter of affording information as to the nationality of the people the language returns me as a rule inferior to the caste Uses in determining the nationality ind buth-place statistics, for a man drops the language of the people of his mother-country more easily than he loses his nationality But in one instance the results are of interest In this Presidency Hindóstani is essentially the language of the Musalmans Hardly any Madras Hindus speak that tongue in their households The converse, however, is not the case, for five tribes of Musalmans of mixed descent—the Mappillas, the Labbais, the Jónagans, the Marakkáyars, and the Dúdckulas-speak the Dravidian languages It might, however, be expected that, deducting these (and also those Musalmans who returned Hindu caste names) from the total Musalman population, we should obtain a figure which would closely approximate to the population whose parenttongue is Hindóstáni The figure so obtained is 1,075,394 But if we take the number of persons who speak Hindóstání, and even add those speaking Hindí, Arabic and Persian, and yet further assume that all those who speak Mahl, Bengali, Panjábi, Sindhi, Balóchí, Makrání and Pashtó are also Musalmans and include them too, we get a total of only 894,104 persons who speak all the languages which can by any means be considered to be the languages of the Musalmans The difference between these two figures is 181,290 and, in addition to the tribes of mixed descent above referred to, this number of Madras Musalmans must speak the local languages, and therefore, by all the probabilities, the Dravidian languages It is well known that the Muhammadans of this Presidency are much imbued with

Hindu ways and customs and consut largely of converts from Hindusm who do not (as as the practice further north) change their language at the same time as their faith, but these figures go to show that as many as 1, per cent. even of those who claim to be of pure Musalman descent are either converts from other religious who speak their own vermeculars or are descendants of the original immigrants who have so far departed from their original traditions as to adopt in their houses the language of their Hindu neighbours. Another curious point bearing on the same matter is the proportion of the sexes among those who speak Hindostani A reference to Part II of Table XIII will show that excluding the Labbau (among whom women are much more numerous than men, but who speak Tamil and so do not affect the argument the proportion of the sexes among the Musalman tribes is very nearly equal vet in Table \ the number of men who speak Hindostani is nearly 10 000 greater than the number of women The figures seem to point either to the marriage of Hindu converts by Muhammadan men or to a desire on the part of the m n of mixed race to make themselves out to be descendants of the original Hindóstání speaking immigrants.

Administrative men. The hispanges system in the various distripts. Subsidery tables 5 and 6. 23 There remain the administrative matters in which taustics of perent-tongue may be expected to be of use Sub-udiary table 5 at the end of this charter shows the

number of person in every 10 000 of the population of each distinct and Natural Division who speak each of the vernaculars of the Presidency and certain of the more numerously represented of the other languages in Table X. The largest figure in each case (excluding those for Feedatory States where the totals are so small that percentages are mislesding) is printed in antique type to as

to be readily noticeable.

Subsidiary table 6 shows in a similar manner the number of persons in every 10 000 of the population speaking each language who reside in each of the districts and Natural Divisions that is, in which districts the majority of the people speaking

any of these tongues is to be found.

Dagram No 15 gives somewhat similar information in a form which 1 perhaps more easily intelligible than either of these tibles, as it shows at a glance what is the vermanular which is principally cased in each district, how many per cent of the people speak it what other languages come next in importance and how many of the people speak it what other languages come next in importance and how many of the people speak it what other languages come next in importance and how many of the people speak it what other languages come next in importance and which was not many of the district. It will be scent from this diagram of diddram, Kistina, Kellors and Caddapah (in all of which Teligu predominates) and Tangore and Malaber (where Tamil and Malaydiam respectively take the lead) do as many as 90 per cent of the people speak the same language while, in a many as four manely Guijám Agener Yuzagapatam Ageney the Miguris and South Chanara not even 50 per cent of the people speak the same parent tongue. In Yizagapatam Ageney for which complete figures have now for the first time leen obtained, as different tongues—Oriyá, Khood, Telegu Savara, Percoi and Gadaba,—are shown to be speak in the strength of the people in the Nitgers eight,—Tamil Badage, (narreve Malaydiam Telegu Hindextinf English and Kurumba and in South Conara the member Talia Malaydiam Canareve Konkani and Mardthi These figures demonstrate how considerable a linguist the official needs to be who aspires to talk to the people of these districts in it tongue best known to them Gangiam ageney Oriyá is the tongue most commonly spoken by the people in Gangiam Ageney Oriyá is the tongue most commonly spoken by the people in Gangiam Ageney Khond in Bellar? Canareve and in South Canara thut in Gangiam ageney Khond in Bellar? Canareve and in South Canara thut in Gangiam ageney Khond in Bellar? Canareve

Terrores make

24. Going further into detail and examining the languages which are most spoken in each taluk the following facts appear —

In Ca Jon Tellogia is the prevailing language in Geomatr taluk and Oriya in all the others In Canjon Agracy Teliograp reveals in Suradi taluk Oriya in Ramgiri Khond in Balligudi and Udayagiri and Ravara in Ichahhapiram Perlakimedi

In Vizagapatam Telugu prevails everywhere, but in Vizagapatam and Sompeta Agency it is the chief language only in Golgonda, Padwa, Si ungavarappukóta and Viravilli, while in Teypore, Korappatti, Malkanagiii, Navarangpui and Pottangi, Oriya is chiefly spoken, and in Bissamcuttack, Palkonda, Parvitipuram and Raignda, Khond Salaru taluk speaks Telugu, Khond and Konda in about equal proportions, and Gunupur taluk Telugu and Savara In Goddiani and Goddauni Agency Telugu prevails everywhere except in the Agency taluk of Bhadrachalam where it divides the honours with Koyá, and it also takes the lead in Kistna, Nelloie Cuddapah and Kuinool In Bellary the taluks of Bellary, Hidagalli, Harpanahalli, Hospet and Kudligi and in Anantapus the Madakasira taluk speak mainly Canarese and the rest of the two districts Telugu Telugu is more used th in any other language in the Tiruvallur taluk of Chingleput and in the Chendragin, Chittooi, Kálahasti, Kangundi, Palmanéi, Punganúi and Puttúi taluks of North Elsewhere in these two districts Tamil takes the first place In the Hosúi taluk of Salem 54 per cent of the people speak Telugu and 33 per cent Canarese, but elsewhere Tamil prevails In Combutore Tamil is mainly used except in Kollegal, where 78 per cent of the people talk Cai uses. In the Nilginia Badaga is more common than Tamil in Coonoor taluk, in Gudalui about a third of the people speak Tamil, a fifth Malay lam and another fifth Canarese, while in Ootacamund Tamil and Badaga are each spoken by about a third of the population South Arcot, Tanjore, Trichinopoly, Maduia and Tinnevelly Tainil prevails everywhere, and in Wolabor, Malayalam But in South Canara the Amindivi islanders and the people of Kasaragod speak chiefly Malayalam, the Coondapoor taluk uses Canarese, and the Mangalore, Udipi and Uppinangadi taluks, Tulu

# A bit showing the maximum a which extrass of north hanguages were classified in compiling T ble X.

Fame of language shorts in Table X	Extrice chantled with that jumpange	Resource for such healthcatten	Jame of horaspe down in Table I	Extras clessifed with that language.	
Peakers	Barta Halabs Olaks	The name of the country where Bustari is spoken. Sense as Hukaki or Rastari Talom to be the same as	i i	Dakker! Thakes!	Fance of came which opening Hindright, Bane as Dakitha which is equivalent to Hindright
Bellers Conspess	Below Let-Can- main, Johns	Haleb.  Same as Berlum or Bullera.  Camanda or Caustrees applica by the Airls or Markthas. John to one name of Comercia- weaving caste which is said to speak courspic includes of Concrete Waleb.		Durchhin. Tulahiru Tulahiru Turahina si Palbi Bogtal	Nambrea.
	Kanadan Kanada Kanada	of Controve Mulaythm and Tale Some on Commune The vermorals: equivalent of Commune to Karpitalen.	!	Montenador Muschador Patháni Rájapat	In this Presidency marry all speek Handorton. Therefore channeled with Handderland. The Balputa as this Presi- dancy greerally open Handderland.
	Padya Kan solu Padrinin	Contract ryokan by Pádya Bellamana. Taken to be Casteror being returned by waster in Hodagalla Tahak who is enjawak as kierato in Canareto		Paradin	Religious mendicants from Forth Laim are called Paradies or Foregoers and they generally speak Huddeshal. The hierary tarm ! Hundle-
	Pattepare.	Kenne of Congress of Reverying cooler property spekt. Patrifights		Tk=#	tini. Probably the same so Bary. which model to be form of Urbit.
	Se¥ra	Mile is the name of wearing case which is Camera is said to speak current mixture of Cameron Maleyikus and Taba.	lreis Elapsi	Ecurals Dangari	Another form of Irak.  Kóta, Kóta or Kétarándia is another name for the Khand telbe I 1891.
	Biologis	Siliags is the name of forest trille in the Kligiris which is said in the Colmbinate Distinct Maximal (page 84, volume I) speak chilleri of Caravier The Illeri Mynore Creasa Espect (page 199) also some follows speak patchs allerd the old Conairs of		Donguria. 1664a. E.604 E.604 E.604 E.104 E.104 J. ha	Kéts or Léfts was hasf- fed with Kends, be anogarise must made go to abow the tale was not correct. Dangari is returned by some persons in the Yumpunjam. Agrency and is presupe the some on Dangara Kéts. Hence on Khond. Sagre on Jatigue, tribe albed
English.	Anglo- Bason Andrellas,	English serus to be securi.	1	¥ß	to Khand A Visegapatam austo said to arms tuers sprak Khand.
fledale	Scotch Gadthe Galwa Gayain Y Day	Mysoprimers of Godela.  Raid to the same of sub- tries of Godelan	Emirari	Hericali Keledi	Blatta) w plove in North Canera in he Koulen remetry Returned from Combiness approachy mattale for Emiral.
Gattu	Goth Itale. Marke. Got Itale. Marke Gott k	Means the Imprope of the Gothe, Gatta or Satti sub- tribe of the Gonda. Secure to be convert form of		Kutubi Xerarati Kirawati	A Conserver course birth special Kowland. Sume on Dilbit or Nawfact, form of Kenkuni Returned by cretical Kunkungs
<b>Ветрон</b>		the surd finite. lecture is presently means.		Typeskiri.	
Chart	Riskwity Goodle Goodle	A tribe affired to Glands who some of here speak Gland, Another form of the word Gland or Stanff	1	Derebbleka Essabelera	Brum the Language of the Darm or Kondadarm, who speak Konda The center which speaks Konda.
Orjanin	(leadren (ledr)era (lledr)e	The Panelers equivalent of		Easte pide. Easte agr	Street as Kombodore Servan to be saletake for Kushekera
1	<del>lu</del> o	A Markey - Seat			A mileston of the Kurmins tribe Apparently the mass of Ku-
	Bertsbern,	Camera. Beyorded to be the more to Galariti.		-	rest.

A Note showing the manner in which entries of certain languages were classified in compiling Table X—continued

Name of language shown in Table X	Futries classified with that language	I casons for such classification	Name of language shown in Table X.	Entries clussified with that language	Keasons for such classification
Lambadı	Baipari Bépar	Same as Bepari which is equivalent to Labhani or	Marathi— cont	Rangári	Name of a Marathi speaking
	Bakka	I Lambidi Apparently the name of a sub-		Pardı	Same as Nakkala a casto which speaks Marathi
		casts of Lambadi	Márwári	Sowcar	Returned by a Marwari
	Banjári Brinjari Lada Laidibasha	Same as Lambádi Same as Banjári Same as Lada	Malayalam	Malabhasha	Literally "Hill language" Returned by certain hill tribes in Malabar who speak a corrupt form of Malays- lam
	Lambani Lavano Lobono Sugáli	Same as Libhani or Lambádi		Panian	Same as Pamyan—the name of a caste which speaks Malayslam Returned from Malabar
	Sugabgu Sukahvar Sugan Sukari	Same as Sukali, another name for the Lambadi caste	Mahl	Maldivi	Taken as the language spoken in the Maldive Islands, which is Mahl
	l'anda	Same as Banjári	Onyá	Aluva	Same as Aruva, an Oriya casto
Larık	Lona Luruva	Seem to be misspellings of Laris		Rodiya Rottadu Chitro	Boda, Bottada and Chitra- karo are names of Oriyá
Maráthi	Aras Ara Ara jagan matham Arakula Ara Maha	Same as Ar6 or Maráthí		Chachadi Chichodi Kachadi Tsatsadi	Different spellings of Chao- chade another name for the Oriya caste of Hadde
	ráshtrair Árómáta Árevannan Áriva			Chitraghasi Ghasi Dombii	Ghasi is another name of the Haddi caste  Same as Dombé the name of
	Bandu Balabandu Balband	Same as Balubandha or Marathi		Halva	an Oriva caste    Same as Holiva, anothe   name for the Oriva cast.
	Bangeri	Apparently a mietake for Rangári a casti which spoaks Maráthi		Holabáni Jagan nátham	of Pentiya
	Denasta	Name of a class of Maratha Brahmans		Jagan náthain Panchanad Jagan	Same as Jagannathi which is said to be equivalent t
	Dubaduba	Same no Budabudiké which is said to be a form of Maráthi		nátham vádi	Orivá
	Koradi	A Canarese name for Marathi		Ingun- nátham vandal	
	Kunbı	Same as Marathí	}		
}	Langári	Same as Raugári, a Marathi	α	Kollaru	Same as Holava or Pentije nn Oriyá caste
	Madathi	A misspelling of Marathi	1	Kottia	The name of an Oriyá caste
	Muhara shtram Mixed Maha ráshtram		1	Kalaroi Konambu	Apparently names of Ony castes or sub-castes
	{			Léhora	Lohára is the name of an Oriy
ļ,	M6di Nakkala	Same as Marathi.  Name of a class of Marath	a	Málidra	Same as Mali Odra Máli an Onya casto name
1	37.43.14.4	beggars	_}	Mattia	The name of an Oriya caste
<b>,</b>	Nethakání	Same as Natakání, which is stated to be a corrupt form of Maráthí		Mixed Oriyi Sankara Odia	Sankara means mixed. Od
	Padya Koradi	See Koradi. "Pádyás" aro class of Bráhmans	a	Sankara Oriya.	word Oriya

SUBSIDIARY TARLE 1 - Classification of the Languages returned -continued.

				Peres	TANK KALAFT	n= n.
Family	Group	Language.	Pinless.	Persona	Make	Puntalus.
	}	Lampage	India- anti,			
		(b) Padras	tree 4-cat.	}		
Tibete- Burmun,	Ruid-chin Buran	Kani Burann	}	130	125	:
		1	Teras	194	125	ρ
Shela		Manuel	ĺ		,	1
Malayen		Malay	_	•	7	1
		Una	laurel.			
	-	Unrecognizable. Fot returned	=	167	96 \$0	40
		LARSUMER FOR	STEEN TO LEGIA.	1	}	1 1
l I	ås mennen ( rock	Armenia Oreek	ĺ	1	;	
	Bo manager	Italian Franch Spanish Furtagasan	-	18 223 80 1,011	13 217 20 960	171 1,001
Indo-European	Coltan {	Walter Irish		1	1	1
	Belto-Elevado (Sierutus)	Russian Baharaian	=	3	3 1	
 	T rest	English Dulah Herstoplez Swedek Danah Geneta		87,759 8 1 17 93 816	20,263 1 11 17 181	17 400 3 4 15 125
	1		Teras	49,554	21,797	18,637
	Yerds.	Helmen			ո	11
Resolter (	Branch. southern Branch.	Araber			204	93
ĺ			Teta	619	F13	1/R
Mengehen	Japan se	Јаремен Съглен		2	9	3
	,		Teras	81	29	1
l.	ı		Grand Total	61,023,006	19,030,000	18,884,070

ARY TABLE 2 - Showing the Population which speal's each of the Languages in Table X

PART A -VERNACULARS OF INDIA  (i) Vernaculars of the Prestace u  gu ra rest ba i ostanu va or kasuba id or kandiu la mni ga	34,229 196 1,530,688 36,406 11 4,240 880,124 032	16 983 71 754 698 15 374 5 2 138	17 240 125 77 ,980 15 032	9
(1) Ternaculars of the Prestace u gu ra resc ba t t ostanu va or Kasuba d or Kandhu la mmi	196 1,530,688 36,406 11 4,240 880,124 032	75+ c08   15 37+ 5	17 216 125 77 5,990	
rn - ' resc	196 1,530,688 36,406 11 4,240 880,124 032	75+ c08   15 37+ 5	125 77 ,990 <sup>1</sup>	9
rn - ' resc	1,530,688   36,406   11   4,240   880,124   032	754 cm8 15 174 5	77 ,,990 1	
ba , , , , , , , , , , , , , , , , , , ,	36,406 11 4,240 880,124 1	15 174 ' 5 ,		300
i ostanı va or kasuba ıd or kandlu la mnı	4,240 880,124 032		000	9
ostanı va or Kasuba ıd or Kandlu la zını	880,124 032		2 102	1
id or Kandlu la mni		149 388	139 730	230
id or Kandlu la mni		471 105	459 136	
mn	357,053	152 188	171 005	92
	15,313 157,154	7 563   78 180	7 750 74 674	4 41
	3,144	1 444	1,700	1
va or I crukala	40,606 + 1,300	20 336 621	20 270 1 070	11
, or Koi	46 803	25 104	21 6 10	12
mba ondi or Labliani	5,044 34,452	2 602 } 18 142 ;	2 142 16 310	1
1	72	64	ь	=0/-
yalam .thi	2,854,145 + 119 040	1 409 120   60 901	1,445 019 59 049	739 31
3	1,809,336	874,238	135 098	468
uli or Khatri js or Par,a	85,574 26,129	42 412 13 388	13 162 12 7 H	22 7
ra	157,100	78 845	78 255	41
II ga	15,543,383 14,315,304	7 576 356   7,133 317	7 967 027 7 181 957 '	4 024 3,708
ı	805 495,717	451 238 571	354 257 148	128
Torvi	38,563,541	19 005 705	19 557,836	9 995
(11) Ternaculars foreign to the Presidence				
arı	1,688	753	205	
talı	598 '	173	125	
nesi	180 28	125 28	a	
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ichli	468	363	105	^
n_α or Coorgi a	38 1,495	₹1   767	7 724	
y 833	1,420	1 098	322	
յ <b>ցի</b> ն մ	59 758	50 438	320 ,	
krit	541	315	220	
ln 278 (	51 · 22 <sub> </sub>	43 14	8   8	
Toru	17,240	10 626	6,614	1
PART B -VERNACULARS OF NON INDIAN ASSAULT				
COUNTRIF	***	-01	4.3	
bie sian	596 200	501 121	79   70	
halese	27	23	4 '	
ers .	115	101	14	
loru	938	710	189	
PART C LUROPPAN LANGUAGES		1		
ish lish	32	17	15 1	10
aoh	37,729	20 203 <sup>1</sup> 217	17,466	10
man toguese	316 2,011	181   980	135	,
nish	30	30	1,031	1
ers	42		θ,	
Τοτιι	40,548	21 721	18 827	11
guages unrecognisable	147 652	64 10	51 553	
Grand Total	38,623,066	19,038,996	19,584,070	10,000

SUMMINIARY TABLE 3.—Comparing the population speaking cartain of the Fernance re of the Presidency with the total according to Table XIII of the corresponding Caules.

				-		_
2	fazo el Lorgrege.			Population speaking sek language	Total of the curveyand- ing Ountes in Table XIII which unsully speak it.	Percentage of column 2 to column 2.
	. 1		1	2	3	4
Khand			- {	23,7,043	\$15,00E	11 8
Kóta,			Į	1,300	1,207	1028
Bedaga			1	91,229	34,179	1001
Tém				804	<b>80</b> °	90 B
Palada or Khatra			- 1	34,574	89,276	A 54
Godaha			- 1	20,400	40,368	er i
Barrers				137 100	183,189	86.8
Lembids or Labbeau				21,169	44,430	37.5
Kirji w Kit		_		45,503	62,062	743
<b>Earty</b>			- 1	2,144	£100	61-8
Bellara			- 1	196	-04	33-6
Pereja er Parja				20,130	91,895	野鱼
Lorses er Yerskals				40,604	105,625	24.5
Gatta			- 1	173	20,724	20.4
() Ands	-			4,940 Ĵ		
Keek ~			-1	18,313	88,715	17-3
Kuramin .	-		'	8,045	371,337	14
Irale Keerre or Korele				N1 }	10,017	14
LIGHTS OF ASSECT	-			RI,		- 1

busin at Table 4—Shoring the under of bools in certain be geographicaled adregistered by the Registrar of Bools in each of the years 1891—1900

Terlink	1501.	1802.	1842	1804.	1804.	1804.	1897	1574.	1900	1900.	Total	eter b
Deglish	260	364	208	214	248	203	290	223	<b>200</b> 0	490	2,530	10-3
Tuloga	122	204	180	364	229	273	280	274	308	365	2,363	216
TamO	207	200	278	901	211	303	207	¥1.	270	230	9,200	283
Beautest	97	181	119		119	111	111	123	100	173	1,200	199
Habyiba		31	23	43	t3	#	22	20	40		871	30
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	-				_				_	- 6		!
Teral	730	977	<b>8</b> (3	82-1	<b>963</b>	963	943	1,623	រប្រព	1,819	8,724	1000

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e bi ii	limaT	62 }	- a	2	8 11 10 17 267	ខ្ល	38 15 124 124 80	83	6,206 7,368 6,720 7,7077 8,750 8,450 9,436 9,436 7,758 7,758	3 512 384 10	372	4,024
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every 10,000 of the population in each District	JubtsobarH	10	37 37 38	12	30 64 141 519 135	335	197 200 200 200 200 200 200 200 200 200 20	821	100 100 100 100 100 100 100 100 100 100	352 25 153	70	230
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ng th	Bollara.	8							,	~ ~		6
Shown	Radasa	63								3,072	88	~
Subsidian Tible 5 Showing the number of persons in	Natural Divisions and Districts	1	Agency Divinon. Agency, Ganjém Azency Viazzeptem Agency, Gódévari	Tork	Bast Goost Division Ganjsan Visazaprtam Gidsan Kleina Nelloro	Toric	Decent Division Ouddapah Kurnool Banzanapallo Stato Bollary Sandfir Stato	Тотаг	South Division Madras Chindrightt North Aroot Salom Colimbatoro South Aroot Tanjoro Madara	Nikris Malabar South Canara	Torte	Grand Total

SUMMERARY TABLE 6 - Showing the number of persons in every 10,000 of the population

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A yeap Derimon.  Agency Genjan Agency Vinegapalum Agency Oddavari	-	[	ł	1	1,404	2,474 6,430		77	23	 		4,40H 4,813		17
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Îer	2		4,136	d 886	ĺ	[	1,254	4,219	3.801	1,212	[ ]	1	- 1	41
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					<u> </u>	<u></u>	السا	<u> </u>	!			!	!	
Grand Total	10,00	10,564	16,800	18,880	10,000	19 000	18,000	19,000	12,000	10,000	18,800	10,000	18,880 1	8,800

ing each of the principal languages, who reside in each of the Districts and Natural Divisions

	horava or leru kala	Kota	kóyá or Koi	Kurumba	lumbkels or Iab	Valus alam	Narathí	Oriyá	Pataúli or Khatrí	Poroja o1 Párjá	Portuguese	Savara	Tamıl	felugu	Todn	Tulu	Others
,	17	18	10	20	21	22	23	24	25	20	27	28	20	30	31	32	33
	8 20		1 911 7,897		153 130		17 5	485 2,260 1	ļ.———	9,965		4,372		107			3,749
	29		£,838	i	317		22	2746	· ·	9 865		7,403	<u> </u>	104		<u> </u>	3,757
	89 361 377 3,110 887	7 20 10	162	1	10 77 1,700 49	,	21 45 71 119 124	7 048 170 16 10	1	35	5 70	2,675 22	( उ	240 1 397 1,466 1,407 968	ł	1	89 275 147 240 1 128
1	4,824		102	!	1,830		381	7 215	1	35	75	2,597	32	5 478	1	, 1	1,079
	1 379 1,300 67 1,119 4 552			93	1,514 1 050 -0 2,844 35 1,542		323 315 21 1,094 67 537	1 1 1	1 3		5 5 15		3 1 8	811 533 18 198 198 443		1	50 100 47 668
	4,421			174	7,015		2,337	5	8		25		15	2,004		1	1,034
	80 29 339 54 4 216 3			163 6 363 412	156 147 315 211 1	3 1 3 3 7	507 180 620 255 298 1,148 177 72 172 83	1 1 1	161 120 377 1,012 6 44 2,042 569 112 5,041 507		234 55 5 40 70 5 45 30		205 021 799 1,004 928 1,317 1,363 785 232 1,453 1,139	76 219 598 291 327 159 52 119 8 275 182		1	1,374 182 289 157 138 173 240 66 6 6 176 186
	725			044	832	25	4,314	3	9 991		484		0 856	2,306		2	2,989
10,000	2	10,000		7,363 1,517 2		17 9,195 763	73 210 2,660	1			184 8,934 298		25 71 1	14	10,000	1 18 0,977	108 835 198
10 000	2	10 000		8,882		9,975	2 943	1			9,416		97	18	10,000	9,886	1,141
10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

#### CHAPTER VII

#### INFIRMITIES

1 Four kinds of infirmates were recorded at the census namely meanity deef mutuem from birth total blundness and corrosive by ages and districts and Imperial Table XII a shows the extent to which each of the castes tribes and more is afflicted with them. Disgrams Nos. 18 to 21 illustrate the prevalence of each infirmity in each sex in each district, diagram No. 22 compares their frequency at each of the last four consists, while the subsidiary tables at the end of this chapter exhibit the main points in the statistics in the usual proportional and condensed forms. There appear to be no clear inferences deducible from the territorial distribution of any of the four infirmities and no

2 Special care was taken in the central census offices to ensure accuracy in the abstraction of the entires in the schedules of these robbits of a formerly in conjunction with the abstraction of as formerly in conjunction with the abstraction of

maps illustrating this point have therefore been prepared.

other particulars. The figures in the various tables may therefore be taken to truthfully represent what was entered in the enumeration books. Whether these entries were themselves correct is however quite another matter. In no country are the census authorities inclined to give a warranty with their statistics of infirm test and it is not claimed that ours can be guaranteed more than others. Two main causes operate in all countries able to impair their accuracy. It is in the first place difficult for any one who has not had a medical training—and therefore almost impossible for persons of the slender attainments of the average Indian enumerator—to disgnose doubtful cases with certainty and to decide for example, whether an individual is suffering from lupus or from leprosy or whether he has ceased to be merely eccentric and become instano. The Indian Leprosy Commission of 1890–01 found that orea among the "lepers" specially selected for its examination at the various centres as many as 0.5 per cent, were suffering, not from leprosy but from theseses with somewhat similar external symptoms. The second cause of inaccuracy in the schedules is the fact that most parents heutiato to enter their children as afflicted as long as there remains any the romotosic possibility of per sanding themselves and others that the existence of the infirmity is still open to doubt. This is especially the case with meanity and deaf mutum.

But though the figures are thus liable both to over statement and to under statement the above two sources of unreliability are probably fairly constant in their effect from convex to census and so constitute no reason why the statistics of one enumeration should not be compared with those of another

3 The figures show that there were 7,276 mane persons, 24,881 deaf mutes,
34 409 blind people and 13 563 lopers in the Presidency
on the 1st March 1991 Of these as many as 240
were suffering from more than one of these afflictions,
the commons—t combination being mainty and deaf mutem, and there was one
unhappy child who was not only instance and deaf mute mutem.

A comparison of the figures with those of farmer censuses shows (see diagram

		7.0	-	MILES WA	-
		Isom.	Deaf	B -	Lepers
777	_	44	1,272	LPAT	441
41		271	ED4	1.597	406
P41		216	740	1.022	233
1001		141	14	641	*1

Ao 23) that the proportion of the population which is afflicted with each of the infirmities is not only much smaller than it was thirty years ago but has even decreased during the last decade though in the case of leprosy the decline is fractional. The figures are given in the margin. This diagram also shows that males are usually afflicted in greater numbers than femiles. This is specially noticeable in the case of leprosy but is less marked in that of blindness. It is a general, though not a universal, rule that congenital malformations appear more commonly among males than among the other sex and this may account for the excess among males of insamity and deafmutism from birth, but it is also probable that there has been some concealment of the afflictions of the gentler sex. The enumerators had to enter the descriptions of the women which their male relatives gave, without themselves seeing them, and these relations were not likely to readily admit that any of their sisters or daughters were afflicted with such an unpleasant disease as leprosy, though they might not mind stating that they were blind. The diagram further illustrates the facts that of the four afflictions blindness is much the most common while insanity is the rarest

We may proceed to consider the statistics of each infilmity separately. Many of the questions which surround them are problems which are still unsolved by the scientists, and it is scarcely seemly that the layman should rush in where the medical authorities fear to tread. As a general rule, therefore, no elaborate

explanations will be hazarded of the facts which the figures disclose

### INSANITY

4 The statistics include all descriptions of mental infirmity, as vernacular usage does not distinguish one from the other Insanity Its probable causes sanity is far more common in European countries than In England and Wales in 1891 the insanes numbered 3,253 in every ın Madras million of the population, that is, were seventeen times as numerous as they are The reason for this difference is probably the greater placedity of existence east of Suez and, in a less degree, the greater rainty of the alcohol habit constitutes the main cause of the infilmity in this Pio-idency is, however, a question which is best left to the experts. A few years ago it was the fashion to put the blame on ganja- and opium-smoking, but since the Hemp Drugs Commission exposed the fallaciousness of this attitude, diagnoses of the causes of insanity have In 1895, 27 of the cases admitted into the Government become more cautious Lunatic Asylums were declared to be due to the excessive use of ganja and opium, but since that year the number of attacks attributed to this cause has steadily declined, and in 1900 it was only four Probably more opium is consumed in the Agency Division than in any two others, as it is greatly used there as a prophylactic against malaria, but insanity is not more prevalent in this Division (see subsidiary table 1) than in the others

5 The rapid decline which occurred between 1871 and 1881 in the number of insanes in the Presidency (see the figures in the margin above) was perhaps due to the 1876 famine, which must have told with exceptional severity upon such helpless and friendless persons as the village idiots. It is, indeed, noticeable that in the case of insanity, deaf-mutism and blindness the proportion of those who were under 5 years of age at the 1881 census, between 10 and 14 at that of 1891, and between 20 and 24 at the present enumeration, that is, of those who were born in and about 1876, is below the normal

The fall in insanity in the last twenty years may probably be ascribed to the treatment in hospitals of pre-disposing diseases, such as fever and epilepsy, and to the actual cure in the lunatic asylums of cases admitted into them. During the years between 1890 and 1900 as many as 824 insanes were discharged cured from the various asylums.

6 Subsidiary table 1 shows that there is little of no difference in the amount of insanity found in the various Natural Divisions. The relative position of the different districts in the matter is more clearly seen from diagram No 18. Excluding Madras, Vizigipatam and Malabar, in each of which there is a lunatic asylum which attracts patients from other parts, Kistna and Gódávari contain a larger proportion of insanes than any other districts. Kistna occupied the same unenviable position in 1881 and 1891 also. I know of no reason why this should

be so. The remaining districts differ very little among themselves and there are no notable variations aimen 1891 in the amount of insanity in any of them. Chingleput contains the smallest proportion of mentally deranged presons

7 Arranged by religions the figures show (subsidiary table 2) that Musalmans and Christians are more liable to mainty than Hindus satisfies of issuiny by religion A reason which has been suggested for the position

of the Muschman is the fact that they marry within clover degrees of consinguity than members of other religions. The high percentage among Christians is entirely due to the prevalence of insently among Eurasians, the number of lunatics among whom is between six and seven times as high as among any of the other castes shown in submidiary table 3 except Malayalam Brithmans.

This table shows all castes which number over 50 000 and also Gdudla, Mogde flows and Eurasian in the cases of which the figures of some of the infirmition-appeared noteworthy. Percentages struck on the totals of the minor castes are apt to be most misleading when the figures are as small as those of these infirmition, and for similar reasons even the statistics for these larger castes cannot with safety be made the foundation for any elaborate theories as they stand by them solves. An epiloptic family or two for example will speedily rules the percentage of insamit in the caste to which they belong. It is safer to group the castes by linguistic occupational or social divisions before drawing general inferences from the figures regarding them.

The most striking point about the figures of insanity in subudiary table 3 is that, next to the Eurasians, the Brithmans in each linguistic division show a higher proportion of lunatics than any other castes Of the Hindus and Animists the castes in the Tamil and Oriya highistic divisions are as in 1891 less afflicted than those in the other three. Subsidiary tables 4 and 5 arrange all the Hindu and Animist cast is in groups according respectively to their supposed traditional or hereditary occupation and to their somal precedence as ganged by the conditions regarding such matters which are referred to in the next chapter. These show that of the occupational groups the priest classes are the most hable to insumty that the commercial artisan, and weaver castes come next, and that the agricultural labourers and earth workers who have the least occasion to use their brains to earn their living exhibit the greatest immunity from it. Of the social precedence groups the Brilhmans who constitute most of the priest class in the occupational groups have the largest proportion of insenses, and the other castes which are high in the social scale -such as the Kahatriyas Vaisyas, and the costes (like the Linguyats Kamsalas and Kammiles) which deny the sacordotal authority of the Brahmans and employ their own folk as purchits at their ceremonies,—come next. The smallest percentage is found among the polluting castes. The lower castes and the labouring classes are much more subject to exposure and want and are much more fond of strong drink and other intoxicants than those ligher up the social ladder and it does not therefore seem likely that either a hard life or too much alcohol have a marked. effect in producing insanity

8 The distribution of the afflected among the various age-periods is given in subsidiary tables 6 and 7. In the first of these the irregularities in the returns of age already pointed out in Chapter IV above recent and it will be seen that the numbers returned in the periods which contain multiples of ten, such as 10-14 20-28 30-34 and so on are nearly alwars higher especially in the case of women than those in the periods intervening on either sale of them. Disame persons cannot return their own ages and the enumerators were therefore obliged to make approximate guesses and on this account this chemicitation in harmly be expected to be more marked than ever. The same inaccuracy also affects subsidiary table 7 in a similar manner. The meaning of both of these is therefore more apparent if this cause of irregularity is eliminated by combining the figures into deconnial periods. If this is done it will be seen that meaning begins earlier in life among boys than among gurls that however a higher proportion of the total number of the insame females are between the ages of 10 and 10 (perhaps owing to causes connected with marriage and the beginning of child bearing) than is the case with the insame males. If this is done

sexes the highest proportion of the afflicted occurs among those who are between 30 and 39, and that thereafter the insane men die off very much more rapidly than the mentally infirm of the other sex, and are fewer than them in the age-periods from 40 onwards. Relatively to the whole population of the same sex and age insane men are commonest in the period 35-39 and insane women at the age of 45-49 after the 'change of life'. The number of the insane who are under 10 years of age is strikingly less than that of those who are between 10 and 19. The reason is doubtless to be found in the reluctance, already mentioned, which parents feel to admit that their children are mentally deficient.

Subsidiary table 8 gives the proportion of mentally deranged females to males similarly afflicted at each age. Excluding the ages above 55, where the rapidity with which insane men die off, already noticed, brings up the proportion of the women, the number of insane females approaches most nearly to that of insanes of the other sex at the age-period 15-19, when child-bearing usually commences. It has been seen above that an unusually high proportion of the mentally defective

women are of thus age

### DEAF-MUTISM

9 The instructions directed that only persons who were both deaf and dumb from birth should be entered in the schedules and not Deaf mutism What the figures those who were only deaf or only dumb, or were deafmute from accident or from disease contracted subse-There is however, considerable confusion in some of the vernaculars quent to birth between the word for "dumb" and that for 'deaf-mute", and in abstracting particulars of infirmities entries of "dumb" were accordingly included with those of In 1891 the same thing was done (except in the Malayalam office) and in addition entiries of "deaf" were similarly included, with the result, as will be seen later, that the figures compused many cases of persons who were merely In 1871 cases of deafness and dumbness and deaf-mutism deaf from advancing years were all included, whether they were congenital or not. In 1881 the statistics were admitted by the then Superintendent to be inaccurate. There is thus little mont in comparing the figures of one enumeration with those of another marked increase which has occurred in this infirmity since 1891 in Malabai is due to the omission of "dumb" in that year in that district Kurnool also shows a large 11se, but the 1891 figures of all four infirmities in that district are markedly lower than those of 1881 and are also less than those of the present enumeration, and there thus seems to be something wrong with them. The other districts usually show decreases, owing, no doubt, to the omission of "deaf" from this year's

Of the Natural Divisions, the Deccan and the South have the highest percentage of deaf-mutism, but there is little to choose between them, and diagram No 19 shows that the various districts similarly differ little among one another. Nor does it appear that the disease haunts any particular description of country. The connection between mountainous tracts and deaf-mutism which has been observed in European countries was also noticeable in the 1891 statistics in Burma, the Punjab and Assam, but in this Presidency there seems to be no definite relation between them and two out of the three districts which are least afflicted with this infirmity are Agency tracts, which consist almost entirely of hills

Statistics by religions also fail to suggest any theory regarding the disease, persons of the three main religions showing equal hability to it, and the figures of the castes which suffer from it similarly admit of no obvious inferences, for, though it is sometimes thought that deaf-mutism is encouraged by dirt and want, here in Madras the commercial and artisan castes, which are usually comfortably off, are those among which it is most prevalent. The only thing that can be said is that it is less common among the castes in the Oriyá and Malayálam divisions than among those of the others, and even this may be due rather to the fact that these people live in a part of the country which is immical to the disease than to any racial peculiarities

13. If the enumerators followed their instructions exactly and entered in the batterial by some and appetites schedules only those persons who were deaf mute from birth it is obvious that when the figures are arranged in decennal periods as before the number of the afflicted should be highest in the

	Makes.	Francisco
0-9	2.335	2.25
10-19	1,898	2,736
JO-29	1,907	1,000
20-39	1,453	1,147
40-4	8.13	H75
<b>30-30</b>	347	376
<b>அவ்வு மக்</b>	238	211
Tetal	10, 100	10,000

lowest age period 0-9 and should gradually decrease in the subsequent periods as death thinned their ranks. The figures in the margin show that this in fact occurs with the exception that the number in the period 0-9 is less than that in the jeriod 10-19 Subsidiary table 8 shows that this exception is due to the fact that the numbers returned between the ages 0-4 are very small

owing no doubt, to the tendency of parents to decline to admit that their young children are in any way misound. Comparisons with the 1891 stati ties show however that there was very much less concealment than in The suppression of the truth is approximately equal in the two sexes in that vear the lowest age-period but the considerable excess in the proportion of the male deal mates who are between the ages of 10 and 19 over the corresponding proportion among the females shows that there has been a good deal of concealment of the infirmity among cirls of this marriageable age parents not caring to publicly own that their laughters were disqualified for matrimony by such a delect. figures how however that those who were merely deaf from old age have not been included in the return. If this had occurred the numbers in the age-puried 60 and over would have been higher than those in the period 50-59. This indeed, happened in 1891 and a compdetable part of the decline which has taken place during the decade in the numbers afflicted with deaf mutism is due to this cause for a comparison of the figures by ages for the two years shows that in the case of both sexes the proportion in 10 000 afflicted of those who are 60 and over has declined more rapidly than the proportion in any other period. Subsidiary table 7 shows that the proportion of deaf mutes to the total population of the same sex and age is highest in both soxes in the age-period 15-19 and that thereafter they die off considerably more rapidly than the sounder part of the population. The women seem to last longer than the men and as in the case of the mentally deranged they bear the highest proportion to those of the sterner sex in the ages 60 and over

#### BLINDNESS.

13 The enumerators were instructed to enter only the totally blind in the Endown International Medium in some of our vernaculars is often loosely applied to these who are suffering from glaucoma due to old age but can see a very hitle and it will be found later on that a certain number of such individuals seem to have been included in the figures.

Bludness was rerer in this Presidency in 1891 than in any other large province. In that except Lower Burne Hot, dry plans are usually supposed to be more favourable to the disease than the moister air of the coast or the cooler atmosphere of the bills, and this may be the reason why it is less common is a than further north but the theory is not borne out by the distribution of the infirmty within the Presidency itself. For though it is most frequent (as in 1891) in Anantapur which is a bot and dry district yet the West Coast which is the mostest of all the Natural Divisions contains the largest percentage of blind, and the districts which can next to Anantapur in the number of persons afflicted in this way (see largem No 20) are Malabar Tinnevelly and Ganjun, none of which resemble it many way in climate

14. Excluding Kurnool for rousons already given, the districts in which there has been the greatest increase in billedness during the decade both among males and females are Vinga patam Agency and Tinnevelle; and those in which there has been the most marked decrease are Chingdopti and Madura in the case of males and to the case of females. North Arrot and Madura. There seems to be nothing in the climate or attention of any of these which will explain these variations.

Blindness is one of the common sequelae of small-pox, and it is noticeable that, generally speaking, the diminution since 1891 in the number of blind persons occurs chiefly in the carlier age-periods, the people in which have come within the influence of the great extension of infant vaccination which has taken place in recent years But an examination of the figures of vaccination and of deaths from small-pox shows that it is not possible to say that the affliction is umformly rarest where the mortality from small-pox is least and the proportion of the population which The most marked fall since 1891 in the number has been vaccinated is gientest of the blind takes place, in the case of both seves, among those who are 60 and over, and thus seems to be due to the exclusion from this year's returns of a number of those who are merely suffering from glaucoma brought on by old age and are not really totally blind. The next greatest decrease occurs among the children of both seves who are four years old and under. I cannot account for this shame attaches to blindness and parents are not likely to have concealed its existence in their children to a larger extent than they did ten years ago

Statistics of blindness by religious and castes

15 The statistics by religions show that Musalmans are slightly less hable to this infirmity than Hindus of Christians

Of the Hindu castes the Tamil and Telugu divisions suffer less than the others, the priest classes (owing perhaps to the inclusion among them of religious beggnis who have taken to mendicancy in consequence of their blindness) have a higher percentage than any other of the occupational groups and are followed by the commercial and artisan castes. Of the social precedence groups the Vaisyas and allied castes head the list (they include the Kómatis, who suffer considerably from this infirmity) and they are followed by the Brahmans. None of these facts appear to lead to any clear theory regarding the cruses of the disease. The individual castes which are most prominent in the matter of blindness are not those which are connected by any common occupational or other tie, but merely those which reside in those parts of the Presidency such as the west coast and the Orrya country, in which the disease is commonest. We do not find that the tailors, the goldsmiths, the blacksmiths or the lime-burners, all of whom might have been expected from the trying nature of their work to be especially hable to the disease, are noticeably more afflicted with it than others

the numbers found in each successive decennial ageperiods the numbers found in each successive decennial ageperiod getting larger and larger as the ages get higher.

The increase which takes place at the period 60 and over is, however, very sudden.

No doubt in this country, the very old often go totally blind, but, as has already been said, it seems likely that the figures include a certain proportion of people whose sight is merely dim with age. The infirmity is commoner among males than females in the earlier years, but the proportion of the blind women who are found in the ages from 50 onwards is higher than the corresponding proportion among the other sex. Relatively to the whole population of the same sex and age blind women begin to be commoner than men similarly afflicted at the age of 45–49. Subsidiary table 8 shows that among the blind of the ages of 60 and over there are as many as 1,273 women to every 1,000 of the other sex. At the three previous enumerations the total number of blind females has always been greater than that of males similarly afflicted, but this year the latter are, for the first time, slightly the more numerous of the two

### LEPROSY

Leprosy Its causes and territorial infirmities recorded in which the decline during the past decade in the proportion of the afflicted to the population has not been considerable. Of the 25 districts, fifteen show an increase since 1891 in the number of lepers they contain and ten a decrease. The rise is most noticeable in the agencies and the fall in the West Coast Division. As in both 1881 and 1891, the disease is commonest in Ganjam Agency, Madras (which has a leper hospital) and South Canara, and

further it is rerest in Salem Cuddapah. Anautapur and Combatore just as it was in those two years. As far as they go these figures support the theory that hill country is favourable to the development of this infirmity and that a dry if not a hot air is immediate. So little however is known with certainty of the conditions which directly predispose individuals to attack from the discuss that theorising is hazardous work.

The conclusions of the Indian Leprosy Commissioners of 1890-91 were mainly negative They found that there was no proof that the disease was specially provalent along the sea board or in large valleys and that there was no connection traceable between it and the geological formations of the tracts in which it occurred, or the temperature of such tracts or their natural richness and fertility came to the conclusion that the affliction showed no preference for any particular race of people that it was not propagated through water and that neither the excessive consumption of fish nor the want of salt in sufficient quantities could be held responsible for its origin or continuance Finally they decided that the disease was not hereditary and that the degree to which it was transmitted by contagion was negligable. The only positive conclusions to which they came were that leper ratios varied inversely with the dryness of the chimate and that the diffusion of the discase depended greatly upon the general well being of the people as it undoubtedly attacked the poor and lestitute much more frequently than the rich and prosper ous The International Leprosy Conference of 1897 found that the true cause of the disease was the bacillus leprase while climate food, habits and so on were only of secondary importance in its production, and that the uffliction we sufficiently contagious to render the isolation of lepers necessary

18. If we arrange the various castes in the Presidency roughly according to the material prospectity of the main body of their members we find that the conclusion of the Indian Logrost commission that the disease stateAs the poor more frequently than the rich is supported, for while among the rich castes the number of logors in every 100 000 persons of each sex is respectively 50 and 15 and among the moderately wealthy '50 and 15 and among the poor 'castes it rises to 56 and 10

Of the members of the three main religions. Christians are more affected with laprosy then the others the frequency of the disease among the Eurasian which is greater than in any other casts or race in the Providency bringing up the

percentage

An examination of the figures by castes shows that as in the case of blundhoss, those castes are most affected which live in the areas in which the infirmity is most prevalent and that there is no apparent connection between the occupations they follow and their liability to the disease. Thus the Origi division of the Hindu castes when is cheff found in hilly country suffers much more from this infirmity than any other and of the occupational and social precedence groups respectively the hill tribes, and the castes which are they but do not pollute except by touch, which are cheffy hill tribes, are the most prominent.

19 The statistics by ages seem to show that leptory generally passes by the young and makes its attacks in current only upon those who are '00 years of age and over but part of the smallness of the figures in the ages-periods below 20 is probably due to the fact that in its carbor stages the discuss is difficult to recognise with certainty. The largest proportion of leper males is found between the ages of 40 and 40 and of leper femiles between 30 and 30 but the discuss does not seem to shorten life to any great extent. The great excess in the number of male lepers over females until any affixed has siready been referred to. The figures show that the proportion of lepers found in the lower age-periods is higher emong women than men, and that this preponderance gradually decreases in the higher periods. There this appears to have been no more concealment of the existence of the discusse among girls than among adult women.

Structure Trans. 1 - Showing the application number of afflected in even 10,000 persons of each sex by Natural Divisions and Districts

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## Substituent Table 2.—Shiving the everage unmber of official in every 10,000 persons of soch sea by religious.

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Subsidiant Table 3 — Showing the average number of afflicted in every 10,000 persons of each sex in each of the larger castes—continued

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fluvan		1	2		1	2	1	7 8		7	5	. 1	14 1	16		12	1	4	5 5	
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Substituted Table 3 —Shoring the serves number of affected in every 10,000 persons of each sea in each of the larger contes—continued.

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bertue D-Cenarius cont.				1								
Huk.) Imagusti Kuraba Kuraban Linga Magda V kkalaga	1 8 1 8 1	1 3 3 3 1	1 2 1 1 1 1		11 6 7 7 7 3	4 6 3 5	10 22 11 11 11 17	10 24 9 13 7 72 30	10 11 19 10 10	1 1 1 1	13 2 1 3 7 2	\$ 1 1
Return E = U , g  Herm Det al Brahmen Danité Innès Odira Pan	3 3 1 3	3. 5. 1. 5. 1.	1 2	4 2 3 6 7 7 6 2	32877702	4 2 5 6 6 6 2	16 15 0 13 14 11	17 16 11 14 13 11 6	15 24 8 11 16 11 6	16 8 8 7 7 7	12 3 13 6 10 11 7	7 3 3 2 2 3 4 4
Section F—Other languages (Maleras) He shamen (who re) Khamel Kahartarus Hahri Patrelliarus Poreya — Fe cara	4 1 2 4 2 8	4 4 4 5 3 4	3 4 1 3	3 4 7 8 8 4 8	7570650	3 4 7 4 3 2 4	11 8 7 19 8 18 12	10 8 9 11 7	13 6 4 9 10 11 22		11 3 13 11 0	1 1 1 1
M release   Inchit	1 2 2 2 2 2	1 8 3	3 3 1 1			20	10	10 11 6	6 8 8 4 8	1 2 3 2 2 2	2 4 8 4 2 4	1 1 3,
Gradus Kata Inpetrus Entradus as as	2	3	21	:	7 2	:	:	1,	?	10	1 11	2 7

Subsidiary Table 4 —Showing the average number of afflicted in every 10,000 Hindus and Animists of each sex by traditional occupations

				-			-		-		_	
		IMAPA		Di	FAF NUT	F		BLIND		:	L) ppr	
LEADITION AL OCCUPATION (AROUPS	Total	Make	Fomales	Total	Malen	Femules	Total.	Males	Females	Total	Males	Fornalcs
1	( 3	3	4 ,	5	3	7	н	1	10	11	12	13
1 Agriculturists 2 Agricultural labour rs 3 Hill tribs 4 Priests and temple servants 5 Commercial casts s 6 Artisans 7 Weavers 8 Fishermen 9 Toddy drawers 10 Leather workers 11 Other village membls, bar hers etc 12 Beggars and vagrants 13 Farth workers 14 Titular names, etc (including 'not stated)	212332212222122221222222222222222222222	2 1 2 2 2 2 2 2 2 1 3	1 1 1 2 2 2 2 1 2 2 2 1 2 2 2 1 2 2 2	76568876567 676	7 7 8 8 7 8 8 8	6 5 5 6 7 6 6 5 5 7 5 6 5 5	9 8 9 12 10 10 9 9 8 8 9	9 9 12 11 12 9 9 8 9	8 10 8 6 10	3453333335	57755554557 324	1 2 3 2 2 2 1 1 1 1 1
TOTAL	2	2	1	6	7	6	9	9	9	3	5	2
				1	۰							ا۔

Substidiant Table 5 - Shoring the average number of afflicted in every 10,000 Hindus and Animists of each sex by social precedence groups

1		Innine	-	Di	ראר אטז	·F		Вики			Lppfr	~
SOCIAL PRECEDENCE GROUPS	Fotul	Males.	Ft males	Total	Malı s	բ ւույլ բ	Total	Mules	Fe males	Fotul	Vales.	Femal: #
1	2	3	4	5	(,	7	8	ь	10	31	12	13
1 Brahman and allied castes 2 Kahatriva and allied castes 3 Variava and allied castes 4 Cood Sudras 5 Sudras who habitually em	4 3 3 2	5 4 <del>1</del> 2	2 2 2 1	6 6 8 7	8 6 8 8	5 6 5	12 8 13 9	12 9 14 9	12 7 11 9	3 4 3 3	5 5 5	2 2 2 1
plov Brahmans as purf- luts and whose touch pol- lutes to a slight degree	2	2	1	7	8	6	8	9	8	4	6	2
6 Other Sudras who occasion ally employ Brahmans as purchits and whose touch pollutes	2	2	2	7	7	6	8	8	8	3	5	2
7 Sudras who do not employ Brahmans as purchits and whose touch pollutes	] 1	2	1	6	7	5	8	8	8	3	5	2
8 Castes which pollute oven without touching but do not eat beef	] 1	1	1	6	6	5	10	11	10	8	5	2
9 Castes which cut beef but do not pollute except by touch	2	2	1	5	в	4	9	9	10	5	8	3
10 Castes which eat beef and pollute even without touching	] 1	2	1	6	в	Б	8	8	8	4	6	2
11 Cast s which deny the sacerdotal authority of the Brahmans	3	4	2	8	10	6	10	11	8	3	5	1
TOTAL	2	3	1	8	7	8	9	9	9	3	5	2

Substitut Table 6.—Dhiribation by age of 10,000 persons as such see for each definelly x<sub>1</sub>, the propertion among 10 000 of the affected was are found at such age-period.

			N.T.					hu r		
ALL: PERSON	Total	1	Desf mate	Bleed.	Laper	Tetal	Demac	Deaf mate	Block	Lepar
1 -	3	3	<u> </u>			· r			10	11
0-4	978	m	101		18	297	- 90	830	340	5
4-0	\$18	<b>₩</b> 01	1,741	611	40	200	443	1,727	441	
10-14	846	774	1,176	734	17.9	961	<b>≥04</b>	1,683	<b>517</b>	
15-10	787	701	1,222	830	201	722	544	1,163	431	- 64
X)-34	743	130	705	566	3K)	T 🖛	964	1,012	123	78
28-29	TB4	1,000	910	140	THS	710	1,019	9.7	408	•
30-34	994	1,464		731	1,814	884	1,347	944	001	1,17
u-10	193	1,161	426	141	1.007	634	747	461	471	, a
40-44	667	1,163	143	763	1,010	131	1,309	603	781	1,48
90 H	114 174	622	#30	160	1,041	437	600	273	441	77
### ###		701	263	606	1,110	106	767	300	966	1,30
to and over	330 1,413	340 831	94 115	425	24.2	#11 \$-061	811	201	418	37
OU CALL DITT	1,413	₩1	218	2,777	1,118	24091	- 811	301	3,440	1,19
TOTAL	18,800	19,000	10,000	10,009	18,660	10,000	10,000	10,000	10,000	10.00

Streeting Table — Distribution of infirmation by age among 100 000 of the population, i.e.

	Į		KALPA					r b		
ART-PER	Teta) affirted,	Izeza.	Deef ∺sat	Blind	Lepus	Total Shet-d	Immo	Deaf- mate	Hhad	Lepez
1	2	1	4		6	7_	•	•	10	11
-4 -9	137	2 7	#7 #6	20 35	1	39 101		27 67	15 27	1
-15 -19 -51	911	13	100 109 102	30 58 78	*	187 187 188	10 17 17	80 86 64	30	3
37 30 31	951 <sup>1</sup> 949 , 963	27	1U2 20	71	1 10	199	19	63	£2 80	l i
*	230	49	64	62	17	189	21	4	101	3
-30 -44 -40	314	30 37	64 51	118	140	214 223	<b>38</b>	- 47	123	
#	410	24	31 32	176	10	577 236	# # F	24 29	176	:
end over	1 630	22	31	141	111	804	, <b>5</b> 6	14	634	ì
Тот	P40	22	T3	90	أدسأ	173	18	14	87	1

SUMMERIARY TABLE 8 -Proportion of females afflicted to 1 000 males at such ge

A -P133940.	Tetal agterrel.	(market	Desf-seet	bhed	Lep
t			!		
0-+	801	080	611	775	1,441
5-9	741	641	764	717	943
10-14	700	723	1710	707	- 41
16-19	140	ROS	144	540P	841
30-34	167	130	140	971	442
96-39 30-21	E1.5	640	1 777	827 939	200
36-36		448	474	880	347
10-11	414 93	780	714	1.023	272
45-40	##	669	600	910	202
80-41	725	701	F06	3,087	121 277
11-10	797	41	794	1,000	210
, co and on	1,000	1,001	1999	1,07	31.3
Teras	750	094	1 179 1	104	829

### CHAPTER VIII

### CASTE, TRIBE OR RACE

FIVE of the Imperial Tables contain statistics bearing upon castes, tribes and races. The chief of these is Table XIII, which gives by sexes the number of each caste which is found in each district. The others are—

Pible IX —Education in selected castes

XII-A —Infirmities in selected castes

.. XIV -Civil condition by age in selected castes

, XVI — Occupation in selected castes

Discussions of the statistics in these last four will be found, respectively, in Chapters V (Education), VII (Infirmities), IV (Age, sex and civil condition) and IX (Occupation)

2 The present chapter deals only with the figures in Table XIII Diagrams Nos 23-25 illustrate, respectively, the percentage which certain of the larger castes bear to the total of all Hindus and Animists, the proportion borne by the Bráhmans to this total in each district, and the percentage of this total which comes within each of the social precedence groups referred to in the subsidiary table at the end of this chapter

The statistics only profess to give particulars of main castes. The instructions forbade the return of sub-castes at the enumeration, and where they were returned nevertheless the entries under them have been combined in the tables with

those of the main caste to which they appertain

3 The very limited time at my disposal and exigencies of space have placed the strictest limits upon the treatment in this chapter Limits of the treatment of the subof the many wide questions which surround the subject of caste, tribe and lace No attempt will be made to review the various theories regarding the origin of the South Indian peoples, or the discussions as to which of them migrated from the north of India, and which, if any, of them came from the supposed Indo-Austral or Lemurian continent which is thought to have formerly extended from India towards Australasia considerable contributions be made to the pile of information which is already on record regarding the ceremonies and customs, the folklore and fables of the castes Nor will any theories be hazarded regarding the origin of the of the Presidency caste system in South India, or the first beginnings and derivations of the various existing castes, it being sufficient to note that the old idea (based upon certain passages in Manu and the Védas) that they all sprang from varying permutations and combinations of the four hypothetical castes of the Brahmans, Kshatriyas, Vaisyas and Súdras will not stand scientific examination. All these matters will doubtless be adequately dealt with in the course of the Ethnographic Survey of the Presidency which is now in progress

4 This chapter will confine itself to giving some account of the effects of the matters attempted in the chapter and to an endeavour to classify and arrange the various castes of South India in such a manner that the census figures may constitute a fairly sound statistical basis upon which the Ethnographic Survey may proceed

Classification of the castes Pre 5 The classification of the castes may conveniently vious classifications be first discussed.

At none of the three censuses which have so far taken place in Madras have the castes been arranged in a manner which enabled their characteristics to be examined in a systematic manner At the 18/1 census all the people in the I randoncy were classified under three heads (i) A ratice (b) Europeans and (c) Eurasans. The first of these was again divided into two sub-head (i) Hunder Caristians Buddhasts and Jains and (ii) Hunder Trement Buddhasts and Jains and (iii) Hunder Groups under the former nearly 30 milhon people were classified under Trement groups such as Priests Warriors, Traders etc according to the traditional and hereditary occupations in which they were supposed to be engaged. The rangement indivinguishably confused high castes with flow castes of the cast coast with those of the west, and even castes foreign to the Presidency with those lattice to it. Moreover no detail of the statistics of the various castes which were clubbed together under these 17 general groups were left on record.

In 1851 the costes and tribes were divided in the Imperial Table into Hindus and Muhamma lans, but detailed particulars of distribution by districts were only given for 49 of the Hindu castes which numbered over 100 000 persons each. The tables gave a list of all the entries, which had been retrieved in the schedules allowed under which of 17 min groups and 264 sub-groups each laid been classified. But these groups were the same general occupational groups which had been adopted in 184 I and the classification was thus open to the same objections.

as before

In 1891 classification by reputed or traditional occupations was again adopted —though not altogether consistently non-Indian Assatic races and non-Assatic races being shown by nationalities—and the number of functional groups was moreosed to 36. From an econome point of rise the results are less useful than the occupation statistics proper as it is difficult to classify by occupation the many coates which follow more than one calling, and from an ethnological aspect they are disappointing as the same occupational group sometimes contains castes which are Hinde, Musliman Jani and Buddhist by religion speak several different languages and come from such different localities as the agencies of the three northern districts and the plans of the west coast. To ascertain the distribution by districts of any given caste it is moreover necessary to refer first to the Index at the end of Volume XIV then to the part of the table in Volume XIV which shows in what territorial divisions the caste was found, and finally to the separate tables for each divisions. Some 1500 caste names are duringuished, but there is no information on record to show what other terms were clubbed with any of these in companing the tables.

Sheetistics has been arranged on the following plan —

Part I -Hindu and Ammist castes.

lart II —Muselman tribes.

Part III -Christian races.

Part II — Caster races to of the Jama, Buddhists Parsis, Jows and those of other religious.

That i th castes have been classified by the religious which they profess and the Hindu and Animist castes have been further arranged by the language which they speek. Hindu campot be separated from Animists for resions which have alred by been explained above in Chapter III Religion. The distribution by districts of each caste is ascertainable from a single column and the Indux at the beginning of the table show on what page the particulars of each cast are to be found.

The arrangement by religious and languages coincides with accepted usage as Musdiman tribes for emmilie, are never connected by the people themselves with Hindu castes, even though they may carry on similar occupations, nor are the Oriya speaking castes, for instance, treated by them as being allied to the Malayalam

md Canarese-speaking people

Some few cases occur in which a Hindu or Animist caste speaks more than one language. The Uppiliyans, for example, speak Tamil, Telugu and Canarese, the Köyis speak l'elugu and Köyi, the Kálingis Telugu and Oriyá, and some of the castes of South Canara speak both Canarese and Tulu. These have been placed under the language which appears to be most generally used by them, but the existence of such cases no doubt detracts somewhat from the accuracy of the

classification by language

No better method of arrangement, however, suggested itself. A territorial classification would not have been successful, as every district contains castes, tribes and races of different religions, languages and extractions, and though an ethnological or anthropometrical classification might have separated more scientifically than the system idopted the Aryans from the Dravidians, and the Kolamans from either, the information regarding face characteristics and cranial measurements (such as nasal indices) at present available would not have permitted the drawing of any clear distinctions between the numerous semi-Dravidian castes which form the bulk of the population. A really scientific classification requires tull materials from the fields of early vernacular literature, history, folklore, customs, archæology, opigraphy and anthropometry, and none of these have yet been thoroughly explored

Brahmans have been shown in all the sections of the Hindu and Animist part of the table according to the parent-tongue returned by them in the schedules. This again seems to be more in conformity with native usage than any other classification. The people themselves do not so much distinguish Brahmans by their sects or their sub-castes as by the language which they speak, and they refer to them as Oriyá Brahmans, Telugu Brahmans, and so on, for the reason that, as is shown in the glossary at the end of this Chapter, each of these classes is distinct

in many obvious particulars from its fellows

7 In addition to their arrangement is above in Imperial Table XIII the various Hindu and Animist castes have further been classified in the subsidiary table at the end of this chapter according to their social precedence as gauged by their adherence to the Bruhmanical systems of worship and the estimation in which they appear to be held by such Hindu public opinion as can be said to exist upon the subject

8 Finally, a caste glossary is embodied in this chapter which gives the various caste names returned in the schedules, shows which of them have been treated as main castes and therefore entered in Table XIII, states with which of such main castes the other terms have been clubbed in compiling the table, and comprises, for each of the castes in Table XIII, either a short account of some of its characteristics or notes regarding the sources from which information regarding them may be gathered. It does not, however, give entries in the schedules which were clearly names of sub-castes, such as Pákanátí Kapu, which is merely a sub-caste of Kápu, and so on

In drawing up the accounts of castes in this endeavours have been made to avoid as far as possible any repetition of matter which is already to be found in the books and periodicals dealing with such subjects, or in Mi H A Stuait's valuable descriptions of castes in the 1891 Census Report Most of the information is therefore new to print For some of it I am indebted to reports from local officers prepared in connection with the revision of the District Manuals which Mr Stuart, Editor

of the District Manuals, kindly allowed me to consult

This glossary is the first attempt of the kind which has been made and it has therefore no pretensions to be complete. I have made no very special endeavours to collect additional particulars for it. Such work can only be done satisfactorily on the spot, and time has been too short to allow of visits to the many castes regarding which information is still wanting. The Ethnographic Survey will doubtless arrange for this being effected. It is merely put forward to save the Superintendent of the Census of 1911 the trouble which the identification of entries of titles, sub-castes, occupations, and so on, occasioned this year, and to show those

who are interested in the subject what work has been already done upon it, how much remains to be done and in what directions existing information is least complete. It may also serve as a skeleton which the Ethnographic Survey may clothe with first hand imbre with life. Perhaps, also now that the castes have been arranged scoording to religious and languages, and it is possible to see at a glunco in what districts each: most numerously represented, it will be practicable to organize systematic enquiry into them group by group, and to draw up connected accounts of the coates of the Tamid districts, the Telinga districts the Agencies or the West Coast which will be of more use to district officers and others than the somewhat desultery descriptions of a caste here and a caste there which are all that are at present producible.

9 Some description of the difficulties which beset the preparation of the networks to the preparation of the difficulties which beset the preparation of the continue of their limitations.

Difficulty of detains onets. The first and chief obstacle was the impossibility of defining scientifically what should be considered to be a caste. It is exceedingly doubtful whether cranial measurements (though they will doubtless separate the jungle-men from the trader classes, and the latter from the more Aryan Brihmans and immigrants from north India) will ever succeed in differentiating the very many somi Dravidian castes of which the bulk of the population consists, and at present so few castes have been measured that the data available do not assist at all in doing so. Intermerrage and inter-dining are no criteria in determining what is and what is not a caste. Among the Brahmans for example, (see the glossary) such matters are often determined by differences of sect. A Varshnevite Brahman will not marry or dine with a Service Brahman, but no one regards the two sects as separate castes in consequence. In any large caste such as the Brihmans or the Vellshas (the present internal structure of both of which is examined at some length in the glossary) the limits within the caste itself within which a man may marry with the approbation of his relations or dine without incurring their scorn differ probably in every district, and almost in every taluk, and depend upon such matters as the territorial or other sub-divisions the religious observances in the matter of food, etc and the sect, occupation, wealth and social estimation of the parties concerned. These mutually exclusive sections are already numberless and are changing every day (for a man who has got up in the world will often hold himself aloof from those of his caste whom he formerly treated as equals) and they thus form a most perplaxing and unstable foundation for any scientific scheme of classification. These minute sub-divisions are not, moreover recognised or understood outside the caste itself and it would be contrary to native usage to treat them as center.

In the ordinary meaning of the word now-e-days a coste is rather a general than a specific term, and may comprise a number of sections, which, though they perhaps laid originally a common tie,—often indicated in the rame common to them all,—in their ethnic descent, their birth-place, their language or their occuption, are now drifting farther and farther spart in all every day social and religious

metters, and may not intermerry and do not usually dine together

Those castés have accordingly been treated as main easies in the table which appear to be usually accepted as such by the people. This is no doubt not accentific but it seems fairly practical. In many doubtful cases the Caste Index appeared to Volume XV of the 1601 Census Report, which gives the names of all the sub-castes returned in that year has been of use in deciding what should be held to be a main caste for it frequently happens that the same name appears in one part of the Index as a sub-caste of another part as the main caste of which the latter term is a sub-division. Thus Ambiga is entered as a sub-caste of Kabbéra and Kabbéra as a sub-caste of Ambiga. Ambiga is not a main caste in the estimation of the people who know it, and it has therefore been trinted as a sub-caste of Kabbéra with which the Index shows it is closely connected.

Throughout the compilation of the easte table the endearour has been to keep down as far as was possible the number of terms which should be treated as denot ing man castes. When our knowledge of the castes shown in the table is complete

It will be time enough to sub-divide them and record statistics of such sub-divisions. To do so at the present stage seems to be to risk a complication and expansion of the subject which would serve to deter further enquiry rather than encourage it. Even as it is, some 450 eastes are distinguished in the statistics.

10 The second chief difficulty was that some of the entries were so vague that it was impossible to classify them with any main caste Difficulty with vague terms These indefinite entries were chiefly (a) linguistic, such as "Telugu," which may mean a member of any of the Telugu-speaking castes, (b) sectarian, such as "Saiva," which includes any Hindu who worships Siva, (c) territorial, such as "Vadugan," meaning merely a Telugu man, and "Konkani" connoting a man from the Konkan, (d) titular, such as Kavandan, Muppan and Udaiyan, which are titles used by more than one caste, and (e) occupational terms these last it is not always easy to draw a hard-and-fast line between expressions which are merely indicative of occupation and those which, though etymologically denoting an occupation, have, in course of time, been so continuously used to describe the caste following that occupation as to have crystallized into a genuine caste name "Kusavan," for example, literally means a potter, but the people of the potter caste are always known as "Kusavans" and have no other name, and the term is never applied to men of other castes. It must thus be treated as a caste name. On the other hand "Pújári" (priest) may denote a Bráhman priest or a Valluvan, the Pariah priest of the lowest classes, "Nése" (weaver) may refer to any one of a dozen castes which live mainly by weaving, and "Sanyasi" (ascetic) gives no indication at all of the caste of the persons so returned Special and emphatic warnings to the enumerators against such inadmissible entries did much to reduce the number of them, and the meaning of many of those which nevertheless occurred was made out by a reference to the other entries against the individual in the schedules, but some still remain incurably indefinite. They have had to be entered as caste names in Table XIII, but are printed therein in italics to distinguish them from their more legitimate fellows—see the note on the title page of the Table

- 11 A third obstacle to classification was the varying meaning attached to the same term in different parts of the country. For example, in Ganjám the Patras are Oriyá-speaking silk-weavers, while in Cuddapah they are cultivators whose parent-tongue is Telugu. The reverse also happened in several cases, the same caste being given different names in different districts. For instance, in the Tamil districts Gollas were called Telugu Idaiyans (Telugu shepherds) and in the Telugu districts Paraiyans were returned as Arava Málas (Tamil Pariahs)
- 12 A fourth difficulty was that of language In different languages the same caste would receive different names Kámpo, for example, is the Oriyá name for the caste known as Kápu in the Telugu districts

A fifth trouble was that occasioned by transliterations For instance, in Telugu "Gollan" means a shepherd and in Tamil "Kollan" means a blacksmith But in Tamil G and K are represented by the same letter, so that a Telugu shepherd living in a Tamil district ran every risk of being returned as a blacksmith by caste

13 With regard to the glossary and the descriptive notes therein, the critics may perhaps be reminded that it is difficult to ensure that any observations shall be entirely applicable to every branch of a caste, in whatever district and amid whatever surroundings it may reside. Customs and ways sometimes change in a marked manner from taluk to taluk even in the case of the smaller castes, and when a community which numbers hundreds of thousands and is found in half-a-dozen districts comes to be dealt with the probabilities that too universal an application may be inadvertently assigned to a characteristic which is in reality local in its occurrence are immensely increased. If there is one caste in the Presidency the customs obtaining among some of the members of which might be supposed to prevail among them all it is the Náyádis. The caste only numbers some 600 souls, it is found only in one

district (Malabar) and its range of pollution is so great (a Nayada will pollute a Brahman at a distance of a hundred yards) that it is suit off from all intercourse with other castes and so from most of the external influences which might modify its customs. And yet these customs differ in different talks of the district.

He who would aspare to adequately describe all the local and sub-divisional variations in the ways and manners of the eastes of the Presidency would require a histance rive to espare for the enterprise, and would even then be unable to claim finality for his statements for the reason that, by the time he had worked down to the easter at the end of the alphabet, changes would have taken place in the presidence of those at the beginning of it

14. It remains to say a few words upon the second of the two matters which this chapter set out to discuss, namely the effects of the caste-system on the people, its present condition and the changes which are occurring in it.

A man a caste affects his life from its beginning to its end. It frequently determines his compation,—though as Table XVI shows, castes do not now adhero as closely to their traditional callings as they case did—and it often fixes his residence for turn, most villages being divided into caste quarters. His social pontion, and with it his frends and the limits within which he may marry are equally decided by his caste and so are his food, his drink, his name, and even sometimes the clothes which he and his womenkind may wear

15 It is the fashion to assume that these personal and intimate effects of the castill sense which professes to make no distructions of casts or which professes to make no distructions of casts or

creed, and the fact that a Brdhman will travel in the same railway carriage with a Paraijan is instanced as a sign of the way the old order changeth. But the real depth to which modern solvet is of the system have penetrated is probably often over-estimated. It is true that the various castes plung less tenacionally than they did to their traditional occupations, and that the boundaries between the large Shdra castes are less clearly marked than they were but on the other hand the tond enery to confine internatingage to the narrowest cured within the casts and sub-caste (see Brishman and Velklis in the Glosway) was perhaps mover stronger and it is still moreoving in strength. It is those amade indiggamous sub-divisions which are for all sooist proposes the real castes—and the Drawfalian custom, known as wenterskow which requires a man to marry if possible his maternal uncle a daughter casus is to restrict them within the closest limits.

Yo doubt in towns and on journeys caste projudices and rules have to be relaxed, but once back in hi own village the traveller is as particular as ever. There is an old proverb which says perturaces petitions deleting in towns a quarter of the ordinary caste observances suffice, and in a railway-carriage the fraction is perfored conducted even smaller. But the departure from orthodoxy is only temporary legislamen on a desty Indian railway journey are for the time being unavoidably less scrupious than usual about their personal spoilessness, but it has nover been contended that rulways have permanently lowered their ideal in such matters. Once at their journey is only they arrived the results of their theory of the content of the co

their normal standard

How strongly even the lower ranks of society still feel upon points of easte exqueste is sufficiently shown by the fact that the claim of the Shanans to a measure of equality in the temples with those above them in social precedence was recently sufficient to set a whole district by the cars.

16. The present condition of the caste system is not a matter which is couly remain statistical described in a few words. The case-interaction between the castes of this Presidency and those of Upper India is that the ideas of the Aryans and the rules of Manu have affected our people less deeply than those north of the Vindiyas. The body of the population here is Dravidan, and the system of Manu with its division of all classes into the four sharply defined castes of the Brithmans Kahairyas, Yausyas and Bidras, was sever in eviatories in this Presidency except in theory

The subsidiary table at the end of this chapter, which was drawn up at the direction of the Census Commissioner for India, shows how the various castes arrange themselves for social purposes at the present day. Generally speaking, it will be seen from this and from the glossary that the more a caste employs Brahmans to superintend its religious ceremonics, and the nearer it approaches to the Brahman customs in its social and religious observances, the higher it is held in social esteem, and it is therefore the more to be regietted that some of these customs, such as infant-marriage and the prohibition of the marriage of widows (and perhaps also vegetarianism) are so far removed from the ideal

The groups of the Kshatiyas and the Vaisyas and the castes allied to them (Groups II and III) are, it will be seen, the smallest in the table, and the castes placed in them are either foreigners or are communities which have been so classified less because they are Kshatiyas or Vaisyas in the strict sense of the words as Manu used them than because the people generally have loosely accorded them a position generally corresponding to that which was theoretically held by those two castes

For the table professes to place each easte in that group in which it would be classified by such public opinion as can be said to exist upon such a matter, and not to airange them according to the shastine evidence regarding its position which each can adduce

18 In grouping the remaining castes much difficulty was experienced in finding criteria and touch-stones which would apply the social groups.

The criteria adopted in arranging the original groups.

The criteria adopted in arranging the original groups.

Social estimation can be gauged by the degree to which the food and water touched by the various castes will be accepted by others, by the extent to which the barbers and washermen will do service for them, by the length of the period of pollution observed by them after births and deaths, by their occupations, by their wearing or not wearing the sacred thread, by their allowing or not allowing infant marriage and widow re-marriage, and by the distance within which they are permitted to approach the innermost part of the temples. But for various reasons, chief among which is the fact that the practice regarding these matters often differs in different sections of the same caste, none of these considerations serve as an altogether satisfactory test. Eventually, as will be seen, the standards adopted were a combination of three considerations, whether Brahmans act as purchits at the religious ceremonies of the caste, whether it carries pollution either with or without touch, and, in the case of the lowest castes, whether it allows or does not allow the eating of beef

Even these three criteria have not that universal applicability to all parts of the Presidency which could be desired. The Telugu and Oriyá Bráhman is less particular regarding the castes at the ceremonies of which he will officiate than his brother in the Tamil districts and on the west coast. Similarly, ideas about pollution are weaker in the Telugu country than in the south or in Malabar. The result is that some of the Telugu castes appear in a higher place than that which they would occupy if they lived further south. The Idigas, for example, who are Telugu toddy-drawers, find themselves in Group VI among those who occasionally employ Bráhman priests and who pollute by touch, while the Tíyans, who are the toddy-drawers of Malabar, are in Group VIII as being a caste which pollutes even without touching and for which Bráhmans will not act as purofints. On the other hand, the eating of beef is very uncommon on the west coast, and it will be seen that the two last groups in the table (IX and X) which contain the castes which eat beef do not include any Malayalam castes whatever

19 The line which divides Group IV, Sat-Súdras, from Gloup V, Súdras who also habitually employ Bráhmans as puróhits but whose touch pollutes to a slight degree, is not very well marked. The Súdras who appear in the former have been placed there on a consideration of a variety of circumstances Chief among

these are the facts that Brihmans will take curds and butter from their hands without restriction, will cook in any part of their houses, and are polluted by their touch to only a slight degree, and also that for many small reasons which it would be tedient to set out at length, they are placed by Hindan generally in the upper ranks of the great body of castes which habitually employ Brihmans as priests at their ceremomes.

20 It will be seen from the abstract of the table printed at the head of it that The strength of the religious over 30 per cent, of the population of the Promisency are classed as Sat-Siddras in Group IV and that 16 per cent more come into Group V among those who habitually use Brithmans as purchity. The lowest castes which eat beef and pollute even without touching number nearly 15 per cent, of the population.

21 At the end of the table come Groups XI—XIV containing the castes which cannot be included in the scheme. Those in Group AI the Kammalans and Kamwalas and the langd-sacerdotal authority over them, or can be polluted by them and they cannot therefore be else sided on the principles which have been followed. Their attitude in the matter its explained under Kammalan and Lingvigut in the glovesty

Group XII contains the titular linguistic sectarian territorial and occupational terms to which reference has already been made and which coursy no accurate information as to the caste of the indiriduals who returned them, while Group XIII includes castes foreign to the Prendency which naturally cannot be conveniently

arranged with those which belong to it.

22 The chief difficulties in drawing up the table were occasioned by the facts marking as given that different sections of the same caste frequently follow different sections of the same caste frequently follow different section customs and that the same caste is sometimes held in higher estimation in one district than it is in another. For example, the members of the Konga sub-drivation of the Vollakis are hardly entitled to be classed as Sat-boddens though those of the Tandamandalam section certainly are some Boyas do not eat beef and would therefore come higher than Group IX. The Shdains in Chingleput and Maires take a higher position than those in Tinnovelly. In such cases the easte has been grouped in accordance with the place held by the majority of its members.

Within each group the cattes are arranged first by large the divisions and then in alphabeted order. This does not however of course imply that all the castes in each group are on a position of absolute equality. The temple-priori claves of Bridmans for example rank below others in public estimation. To attempt or arrange all the castes in the Presidency in the absolute order of the social estimation

in which they are hold would be a difficult and invidious task.

Even as it is, there will be several castes which will be dissent field with the position accorded them. I drew up the table in accordance with the information available neither extenuating anything nor setting down aught in makes and committees of native gentlemen formed for the purpose in every listinct larenticised and amended the original draft, but I am well aware that the task has been a most delicate one. The first few and the last few groups gave comparatively little trouble. It is those in the maddle which are the difficulty. It is as though one was called upon to similarly classify the social grades in England. Princes and open would clearly come first, and contemporary and cool heavers last, but to docil the relative pro-cleare of the britcher the baker and the candlestick maker or of the selector the dector and the sel colmaster would tax if a discretion of the me to exponence of the fort Chamberlans.

93. Chof among the castes which are di satisfied will come those which are aspiring to a social position higher than that which Hindu society in general is included to accord the m. The kammalans and kamealas and the Patintikirans do-ure to be classed as Bedhmans the Pallis or Vannya the Shimins and some of the Balijas claim to be kakatrirus and the komatis the Muttins and some few Volklins state that they are Vanyas.

The Panikkans of Timevelly wish to be treated as Vellálas. The cases of all of these have been shortly considered in the notes regarding each in the glossary. The glossary also gives many instances of castes which, though they do not definitely claim to be classed with those superior to them, have taken to using the titles and names of these latter without having any right to do so. See, for example, under Vellala

These movements are contrary to the teaching of Manu, who classes falsely asserting oneself to be of too high a caste in the same category with breach of trust and incest, and moreover a caste does not enhance its real position by wearing threads, marrying its children as infants, and giving itself a high-sounding name. It can obtain far more honourable distinction by educating its members and elevating their lives. The Native Christians afford an example of how much can be done to raise a community by unpretentious efforts in these directions.

24. In considering the present condition of the casto-system it is not only necessary to note that the various castes arrange them-Effects of Endogamy, Exogamy and Hypergamy on the caste-system solves in groups which are held in varying degrees of estimation by their fellows, but also to remember that within each caste there are again further sub-divisions which frequently decline to The internal construction intermally with one another and even to dine together of the two castes of the Brahmans and the Vellala, which afford typical instances of this condition of things, has been examined at some length in the glossary, and the notes under other castes also give frequent instances of the endogamous divisions There seems to be no rule or system running through into which they are split up these sub-divisions, and they are usually founded merely upon a territorial basis Exogamous sections within these endogamous divisions, such as the Brahmanical gótras within the linguistic divisions of the Biáhmans, seem to be much less common than they are further north, and the only case of the custom of hypergamy within the caste which has come to notice is that mentioned in the glossary under Semman On the west coast, however, a form of hypergamy between different castes exists, women of castes equal to or higher than the Nayars being prohibited from forming unions with men of castes below them in rank, though the men of these castes are not similarly restricted

25 More than all, it should be borne in mind that from day to day constant changes are going on in the customs of the sub-divisions of each caste, and that these affect the social position held by them, and often, in consequence, by the caste to which they belong

In many castes, for example, sub-divisions may be found which are taking to the Brihmanical customs of infant marriage, vegetarianism, and so on, while the main body of the caste adheres to its original observances. Thus the Kallans of Tanjore shave their heads and call in Brahmans at their ceremonies while their brethren across the border in Madura continue to merely the their hair in a knot and employ their own folk to officiate as their priests. This advance of one section will doubtless in time enhance the social estimation of the caste as a whole

Sometimes these changes are sufficiently persistent to result in the gradual evolution of entirely new castes. The Jatápus afford an example. They were originally Khonds, but they have now given up eating beef, and taken to infant marriage and the worship of the Hindu gods, and are practically a distinct caste.

26 A sub-division or a caste which is thus trying to get up in the world by changing its ways frequently, however, clings still to some old custom or other which allows its Dirividian origin to appear. The Játápus, for instance, still worship the goldess Jákara, who is not one of the Hindu pantheon, and though they eschew widow-marriage still permit divorces, and the Véttuvans, who esteem themselves superior to Vedans, call themselves Vellálas, and are some of them taking to vegetarianism, still worship aboriginal goddesses, and though they discountenance widow-marriage do not perform sráddhas. The Ambalakárans (see glossary) afford another example of the kind

<sup>\*</sup> Rusley's Tribes and Castes of Bengal, Vol I page lxxvi

The existence of totemism sometimes serves to prove a Dravidian origin even when almost all other signs of it have been lost. The case of the Komaps in the glossary is an illustration of this. Other cases of totemism will be found in the glossary under Boya, Matipa Kalingi Kupa Kuran, huramba, etc.

27 The evolution of entirely new cavtes is not always due to the adoption of the customs of superior castes. It is sometimes owing to the occurrence of a change in the occuration of some section of a caste. Instances of this are the Kölvans.

and Vallavans who were originally the waters and the presist among the Parayuna but now will not intermarry with others of that caste and, though thay are communicated as sub-divisions of the Parayuna are generally regarded as new and distinct easies. Sometimes a common occupation is sufficient to combine members of entirely different castes into a body which in time becomes a caste by itself. An example of this is afforded by the Parayunas (see glossary) who are even now recruited from other bodies but whose community of occupation as errounts into southern aministant has bound them together into a distinct caste. Sometimes migration to a new country will cause a section of a caste to gradually so differ from the parent stock that it becomes a new gast. The Parlapas were probably within recent times a branch of the Pattanavans and they were so classed at the 1871 census but they are now a caste by themselves.

The changes which are thus constantly occurring in the constitution of the cate-system have naturally resulted in many sub-divisions and even many whole sates, deserting their traditional occupations for other callings. How very general is the tendency in this direction in spite of the warnings against it in the Bingavadgits and the Purfana, will be shown in the next chapter in the course of

the discussion of the statistics of ecoupation by caste (Table XVI)

28 Altogether therefore the present condition of the caste-avaiem is totally contract of past and process one and entirely different from the picture of its original state which blanu and the Purinas and the other ancient books present to us. In those times, instead

of handreds of ensists there were just the four communities of the Brdhmans K-thetriyas Vasyra and Súdraa. Each of these kept represents to the traditional occupations instead of following as at present any calling which promises to be profitable. They did not confine their marriages within the nerrow limits which are now the rule but, except that (apparently the authorities differ) a Brdhman man might not marry a Súdra woman, the men of any of the four castes might marry with any of the women of any of the castes below them.

29 So far no have dealt only with the Hindu and Animist castes of the Presidency and it remains to say a few words about machine the tribes and traces belonging to the Muselman,

Christian and Jain religions.

Muslimans in the Presidency constitute only some 6 per cent. of the population. Bey are of three decorations: (a) those who are immigrants from other provinces and countries or pure blooded descensions of such immigrants (b) those who are full blooded matives of the Presidency who have been converted to Islam What proportion each class bears to the others it is not possible however to accurately determine for though no foreign Bussleam over cells himself by the tribal names restricted to the mixed races and the converts (such as Diddchula, Jonagea, Labbin Mapplela, Marakképar etc.) many of these latter arrogate to themselves names such as Saiyed sed Sheik which in strictness only apply to purpored literatures. The stratutes of point tongue, however a law already been seen throw an indirect legit upon the question and show how very largely the Mussilmans of the Iroudney must be converte or of mixed race.

30 It follows that it is of little advantage to endeavour to con truct a table of social providence among the Muschman and draw inferences from the numbers found in each of its groups.

It may however be said that of the tribes of foreign descont the 'anyard who are in strictness the lineal descendants of the Prophet are generally admitted by all

others to rank first, and that next to them come the Sheiks, who are the offspring of the three fast Khahfas or successors of Muhammad Following the Sherks come the Sharifs who are the descendants of Saiyad mothers, then the other tribes of pure blood, such as the Moghals, Navayats and Pathans, then the mixed races, and last the baser occupational groups (the members of which are known by the name of their occupation and not by my tribal appellation), such as the tailors (darvis), the sweepers (mehters), the barbers (hajams), the butchers (kasáyis), the washermen (dhobis) the bone-setters (jerrals) (but not the hakims or physicians), the wrestlers and icrobats (pailw ins), and the shoemakers (muchis) These occupational groups, however, are apparently not eastes in the ordinary sense of the word, as they seem to intormarry among one another, and do not necessarily retain the functional name to which they were born The son of a duizi, for instance, is not called a daizi unless he follows triloring as a profession

The customs followed by the foreign Musalman tribes in this Presidency are described in much detail in the book Qanoon-c-Islam edited by Di Herklots, and the Mappillas have also attracted considerable attention, but the ways of the other mixed races have never apparently been fully described. Time has not permitted of any personal enquiries into these and the information at my disposil is too

incomplete to be worth putting down

Contrasts between Musalman and of all classes differ from Hindus may, however, be shortly sketched

The various tribes may not intermarry, but within the tribes there are no endogumous, exogamous or sectarian restrictions against intermarriage There is no bar to the members of one tribe cating with those of another except that which is founded on social distinctions There is no regular priestly class amongst them, though the Shiahs have priests of their own tribe, called Imams, who are intermediaries between them and Heaven and so stand in much the same relation to their congregations as Roman Catholic priests do to theirs There are also a few Pirs, or hely men, to whom reverence is paid The priests who officiate at the mosques are drawn from no particular tribe, but are required to prove their fitness for the position and to have this formally confirmed There is no pollution among Musalmans, and all are equal in the mosques and in the burial-grounds—Even a sweeper may take the first place in a mosque at service if he is the first to arrive there

There is no infant marriage and widows may freely remainly (the Prophet himself married a widow). They will eat meat but not pork, and may not drink alcohol. They bury their dead and place the head towards the west in the direction of Mecca. They have no regular staddhas, but on the anniversary of a death they will distribute food to the poor, and on the 14th day of Shabán the eighth month, (the anniversary of the battle of Ohad) they have a sort of All Souls' Day on which the death of the Prophet and his family and of ancestors in general is commemo-

rated, and gifts made to the poor

They have no sacred thread, either shave their heads completely or grow then han is far as the lobe of the ear, went beards, but do not allow tattooing

32 In many respects then customs have clearly been influenced by those of the Hindus round them, and these imitations have probably been encouraged by the attitude of the Emperor Akbar, who was in favour of a union between the followers of

the two religions and even married his son to a Hindu princess. At some of their ceremonies cloths are distributed to the needy in the Hindu manner and sandal paste is used. The marriage ceremonies, instead of keeping to the simple form prescribed by the Koran, have been greatly elaborated and even include processions. A necklet of black beads, which is formally put on like the Hindu tall, has also come into use and the women wear bracelets which are broken when they become widows

The religious customs of the Hindus and Musalmans have also become curiously blended in several instances Hindus take a leading part in the celebration of the Mohurram in Madras City Passages of the Korán are sometimes chanted as mantrams in the Hindu fashion Though the Koran discourages astrology, lower

class Muzalmens will consult panebingam Brabmans about the chances of the success of these profitance will send half the fee so obtained to the Muzalman mosque at Négúr near Negapatam, and will even offer sugar and flowers at that ahrine, though they endeavour to excuse the act by saying that the seint to whom it is consecrated was originally a Brahman. Muzalman women of the lower classes break scoos nuts at Hindu temples in fulliment of yows. Strungest of all there is a Hindu temples are alled Uraryár two miles from Sri rangam which is saired to a goddess called "Tulukh Abhár or the "Muzalman Lady" who is said to be a wife of the Hindu god Ranganátha at Srirangam.

33 The statistics of Christian races are contained in Part III of Table XIII
throtagness—Raine Gandson
which divides them into Native Christians, Eumanass and
foreigners, and Table XVIII gives particulars by sex
and age of Suropeans (which includes Americans and
Australians) Eurasians and Armonian Diagram No 35 further shows the number
of Buropean British subjects other Europeans and Eurasians per million of the
possibilities of each district.

Native Obristants have increased in the last ten years from 825 424 to 983 888 or by no less than 19 per our. This striking rise has already been referred to in (hapter III Robgion, above

Kurasmna, on the other hand, have decreased from 26 643 to 26 18 1881 and 1891 they were alleged to have moreased at the almormal rate of nearly 21 per cent. It seemed clear that this rise could not be real, but must be owing to Vative Christians who had taken to European ways and dress having returned themselves as Eurasians with the plea of enhancing their social position. Collectors of districts in which Kurasians were numerous were accordingly requested to endea our to ensure that this cause of error did not recur this year it bring suggested that one way of preventing it would be to appoint Eurasians as enumerators of blocks in which Eurasians and pseudo-Eurasians were commonest. The result is a decreese of Eurasians in ten out of the 2 districts. In Madras and Chingleput together there are 635 less than there were in 1891 and in Malabar 228 less. In the Presidency as a whole there are 13 per cent. more than there were 20 years In spite of these precentions, however cases appeared in the schedules in which persons with native names and following such unlikely occupations as field labour returned themselves as Eurasians, and it is perhaps not possible to form any decided opinion as to the real rate of mereas of the community interesting as the question is both scentifically and politically. The avril condition, education infirmities and occupations of Eurasians are discussed respectively in Chapters IV (Age. Sex and Owil condition) V (Education) VII (Infirmities) and IX (Occupation)

34 European number 13,92° against 13 sl n 1891. The smallness of the moreover is due to the reduction of several of the garrinamerou than females the totals being respectively 8 097 and 5 25 but among children below fifteen years of ago the reverse is the cav. Of the total number of Europeans, 12,541 are British subjects and 1,591 are of other nationalities. Of the latter 378 are French, 326 German and 29 American Most of these as has already been mentioned in discussing the parent tengue statistics (see Claspier VI) are missioneries.

35 This chapter may conclude with a few words about the Jane. None of the their religions in Part IV of Table XIII are sufficiently common for the easter belonging to them to call for separate notice.

The Join of Madras are an entroly distinct community never inter marrying in the other obligonates or esting with them. In this respect they differ from the Bombay Jains who will est with Hindus. They also differ from the Bombay Jains in wearing the thread. Most of them are cultivators or traders, and they are chiefly found in North and South Arcot and me South Canam. They do not cut flesh or fish, or smoke, and they do not permit widow marriage which is apparently allowed by all other Jains.

In this Presidency they seem clearly to have no castes, properly so called, and none have consequently been distinguished in Table XIII Of the 27,000 Jains enumerated, 22,000 returned their caste as Jain Of the other names entered in the schedules, some are sectarian, such as Swétambara and Digambara, and others are territorial descriptions such as Márwádi, Mahratta and Gujarati, or occupational terms such as Chetti (trader), Tarakan (broker), Vellala (cultivator) and so on Hindu caste-names were also returned in some cases

The Jams may all eat together. They have, however, certain exogamous sections, some of which bear the names of the Brahman rishs while others are called after their supposed original ancestors. The former are perhaps survivals of conversions of Brahmans to Jamsm. Recently, moreover, their priests, who are called Indras in South Canara and Vádhars elsewhere, have been attempting to hold themselves aloof from the rest of the community and give their occupation an hereditary character, and they are refraining from inter-marrying with the other classes.

# SUBSIDIARY TABLE—Hinds and Assimit Costs by Social Precedence HUMMARY

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Sec Pit house Gastres	Pm•o ∧	X us,	Tr us,	Prun us Gnore Total Peru- Late Hivore 21 Akivet
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#### DETAILS.

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#### DETAILS .....

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Malayála Canarese	Trologe	1	,-	1			

### GLOSSARY OF CASTES, TRIBES AND RACKS.

(Those meladed in Paris I and II of Table XIII)

ca.-Amb

Herry — (i) Names printed an electrosiste type to Agranulatiyan, are those of mann control, the distribution of the printed of

Acontyásu-Oriyá-spesking currers of grain, etc., on pack bullocks. Treated as sub-division of Gando. See Bolodiya. Accesu-Vallata-A name assumed by some Karalyane of the Tanjore district.

ADAPADAYA—A Canarose synonym for Kelasi. Asepem is barbar' bag Anarar —A sub-casts of Balns.

Annaro-erea.—Felogu beggars, who beg only from Mangelas. Taken as sub-certs of Disari—See Andi.

APPORISH—A title seramed by som Agamedalysa in South Arrot.

APPORISH—A title seramed by som Agamedalysa in South Arrot.

Relivators—A solution of V liftly. They are singers and rection of Dévára (Salva) hymne in Salva temples, and are known as loss as (Martin).

ADTEAN-Literally slave ; sub-casts of Cheruman found chiefly in th hill tracts of Malabar and in Couth Canara.

Anurror - Litrally by-stander sysonym for K4 cityan.
Anurise [17]—A territorial name returned by certain Musalmens.
Agumndayana (37 577)—A centrating casts found 1 all the Tamil districts. In the south

Agammdayan (317 977)—A cultivating caus found! all the Tamil district. In the south they have both nam for crient. See Kallan. In Chingierqui, North Arroy, Salam, Otthobares and Trickinopoly they are much less numerous than they were 30 years ago. The resons probably is that they have need it is not a seen in the soul seals and have restrained themsale as this year. Validate. Within the same protect their extrempt has nearly doubled in Tanyon, perhaps owing I the sammpton of the name by other casts his the Marayans and Kallasa. In their excious and manners they doesly follow the Velidate. Many of those in the Hadare district are the domestic acreate of the Marayan Zaniodars. That tithes are Pullet and Servarigatum. [O.R. 1891, pars. 55"; Medicar Mes., Part II, pp. 12, 43 North Arroy Mes. Vol. 1p. 11]

Agam. Avon. (1 394)—Talaga cultivation and market-gardeners found in Visagapatan and Ganjand statutes. They are also sellers of repretables and between

Ganjan distincts. There are also selbers of repretables and betchbank.

Agrawell (65)—Upper India traders.

Agrawell (18,176)—Chanaces weakerman. [O.R. 1891, pare, 491, Bachana. Mpere of Vol. 19, 121 and 19, 12

water from the hand It-Gillas. Their sweet agreemen is Pitrudin.

A satist (Krisan)—I sub-curie I Valkinige (Riese Married) and Moreo Occident Vol. I p. 343 §
AKER (Krisan)—I sub-curied of Pischila. See Kammalan. [South Concert Max Vol. I p. 148.]

ANTICA (Varagnatian)—Internally believed by the Moreo of Chermann.

Alternally share. A sub-cust of the Treatment.

Alternally (Mod re)—A sub-cust of the Treatment.

Alternally and Mispean. They are not allowed in setter [Hinds temples.

Alia (20 819—A cash of Ciril sectionations. (C.B. 1891) part. 347 ]

Alternally—Lighting. On the Hy len.

Alternally—Lighting.

ALLIEVIAN—Leterally the lily ion sub-casts of Anappan Atvin—A sub-cast i Valluvan hish claims descrit from Thruppin-Ahá one of the twelve Valshnava Paints.

Ambalakiran (182, 1)—A famil cast of shiraton and village watchness. I'll recently the term tanbulakiran was considered to be title of the Kullane, but further comparises have bown that it it he saw of distinct cast found shirdly in the Trichhopply district. The Ambalakirans sol 111 the name of continer over tomber robust in the free joint period properties of the hardware seems of Matthewson I willare in Newyi talak wrote joint petition protesting against their bring layelided as Kallana, but nevertheless it is said that the Kallana of Machars will not sat, in Ambalakinas kousen. There is some connection between an Ambalakinam, Mattirkyana, Mattirkhan, Urallia, Vidana, Valaliyana and Vitimura, but in what it exactly conview recalin to be assorbaleed. It were likely that all of them are descended from one common parent stock. They have, however, been treated as separate eastes in Amb-And Ambalakurans claim to be descended from Kannappa Nayanai, one of the 63 Saivite saints, who was a Vedan, or hunter, by caste In Tanjoro the Valaryans declare themselves to have a similar origin, and in that district Ambalakaran and Muttiriyan seem to be synonymous with Valaryan Moreover, the statistics of the distribution of the Valaryans show that they are numerous in the districts where Ambalakarans are few and circ wired which looks as though certain sections of them had taken to calling themselves Ambalakarans. The upper sections of the Ambalakarans style themselves 'Pillais' which is a title properly belonging to Vellulas, but the others are usually called Muppan in Tanjore, and Ambalakaran, Muttiriyan and Sérvaigáran in Trichinopoly. The headman of the caste panchayat is called the Kariyakaran and his office is hereditary in particular families Each headman has a peon called the Kudi-pillar, whose duty it is to summon the panchayat when necessary and to carry messages—For this he gots an annual fee of four annual from each family of the easte in his village. The caste has certain endogamous sections. Four of them are said to be Muttiriyan or Muticha Kavalgar Vanniyan and Valuiyan. A member of any one of these is usually prohibited by the panchayats from marrying outside it on pain of excommunication Sexual license before marriage is said to be tolerated, provided the parties are eventually married. Their customs are a maxime of those piculiar to the higher eastes and those followed by the lower ones. They some of them employ Brahmans as purchits, and wear the sacred thread at funerals and studdhas

ent mutton, pork and fowls and drink alcohol and allow the marriage of widows and divorced women Ambalavásı (17,663)—Is a generic name applied to all classes of temple-servants in Malabar There are many sub-divisions of the caste, such as Poduvil Chakkiyár, Nambiyassan Pidáran, Pisharodi, Varivan, Nambi, Teyyambádi, etc. which are assigned different services in the Hindu temples, such as the preparation of garlands, the sweeping of the floor, the fetching of firewood, the currying of the idols in procession, singing dancing, and so on Like most of the temple-servant classes they are inferior to the lower Brihmans, such as the Mussads and food will not be taken from the hands of most of them even by Nayars [CR '891, para 412, Malabar Man, Vol I,

p 1307

Ambattan (199,965 M 180)—The l'amil burber custe [CR 1891, para 106, CR 1871, p 163, North Arcot Man, Vol I, p 237]

Anniga-A sub caste of Kubbern ANALA-The same as Arakala

Anappan (17 324) These are two allied castes of Canarese speaking farmers found thiefly Kappiliyan (39,608) in the districts of Madura and Tinnevelly Their original home is said to have been Gubbe or Kuravanji Nadu, which was apparently a place on the Mysore plateau Among the Anappinus of Tinnevelly there are said to be two endogamous sub divisions called the Kappiliyans the Anappans of Tinnevelly there are said to be two endogamous sub divisions called the Kuppliyans and the Anappans, and the exogamous septs among these are I gadavin Bodivan and Disavan Phose sub divisions each have their own headmen who are called Samy irs or Periya Kavandans Girls of the easte are married either before or after pubert. The right of a man to marry his sister's or aunt's daughter is, however so strong that it frequently happens that small boys are married to adult women who stand in this relation to them, and in such cases morality is naturally lax. It may be said, indeed, to be lat throughout the caste as long as the woman confines her favours to members of the caste itself. Children of ill-matched unions such as the above inherit the property of the nominal father even though he was quite a child at the time of their birth. Somewhat similar customs are found among the Tottiyaus  $(q \ r)$ . Compare also the account of the Kunnavans in paragraph 365, and found among the Tottiyaus (q v) Compare also the account of the Kunnavans in paragraph 365, and of the Konga Vellulas in paragraph 356 of the 1891 Census Report At weddings the right hands of of the Konga Vellalas in paragraph 306 of the 1891 Census Report At weddings the right hands of the bride and bridegroom are joined together and a small quantity of milk is poured over them Sometimes a late is tied round the bride's neck by the bridegroom's sister. Widow marriage is permitted, a widow being allowed to marry any man of her caste but being expected to choose her husband's younger brother in preference to others. Nominally the members of these castes are Saivites or Vaishnavites, but the Anappans also worship Doddariyan and Ponniyanman, which are apparently doined ancestral spirits, and do not belong to the Hindu pantheon. They neither wear the sacred thread nor employ Brahmans for their ceremonies. The doad are either burned or buried the funeral veremonies being generally similar to those of the Reddis. The wife of the deceased accompanies the doad body as far as the burning-ground with a pot of water and after going round the pyre three times breaks the pot near the feet of the corpse. No studdha is performed. The title of the Anappans is Kavandan but this, however, is used by several other castes, e.g., the Kurumbans and the Konga Vellalas. [Madara Man., Part H., p. 85., C.R. 1891, para 364.]

And (87.545)—Tamil begrars. The Hindu begrar castes, of the Presidency have much in

And (87,515)—Tamil beggars The Hindu beggar castes of the Presidency have much in common and they will accordingly all be noticed together here, instead of in their alphabetical order Ándı (87,515)—Tamil beggars

I or a Bráhman or an ascota, mendicancy was always considered an honourable profession, to which no sort of shame attached. Mana says, "A Bráhman should constantly shin worldly honour, as he would shun poison, and rather constantly seek disrespect, as he would seek nectar," (II, 162) and every Brihman youth was required to spend part of his life as a beggar. The Jains and Buddhists held the same views. The Hindu Chattrams and Uttupuras, the Jain Pallis and the Buddhist Viharas owe their origin to this attitude, they being originally intended for the support of the mendicant members of those religions. But persons of other than the priestly and religious classes were expected to work for their living and were not entitled to relief in these institutions. Begging among such people,—unless, as in the case of the Pandarams and Andis, a religious flavour attaches to it,—is still considered disreputable

The percentage of beggars in the Tamil districts to the total population is 97, or more than twice what it is in the Telugu country, while in Malabar it is as low as 09. The Telugus are certainly not richor as a class than the Tannis, and the explanation of these differences is perhaps to be found in the fact that the south is more religiously inclined than the north, and has more temples and their connected charities (religion and charity go hand in hand in India) and so offers more temptation to follow

begging as a profession

Som I the more important of these beggar-castes desare separat notice.

Penddran—Of the Tandi beggar the Panddrams take the highest position, as they freq eatly follow semi-religious cellings is addition to their professions proper for are also use particular in the social barrances than the old re, often abstaining from esting mest, and always from drinking alchol and relining to allow their whose; marry again. In Tailoure and secretary Funditum, alcohol and refinding to allow their visions: in any again. In languer and sacreture Frankiran, indeed, i cometimes — bounding term pipeled to the soor derivat and pinos of the Veillaks who set prieses it that cases. Some of the P addinant versu the sacred thread and sillicat at the fungerial of other non-Brishmandesi seets. In Three rely others I then construct derivation to the renequer I if maps i the god and help the pilgrains to carry themat it. Spherhampy temples at Paid (Madown durited) and Levihere. As a less they are well resed in the Agranas and Parenas perfaining it the reas west. From of them are married but others were the yellow doth of the cellulate social. These of the property In addition t this upper strainm of superior and priestly Pandarams there are however many

riss. In addition t this upper stratum of superior and pricetly Fandirana there are however many lower layers, who are beginn pure and simple it to be an element of the Andila are also Tamil beginner. They are result infector to Pandirana, but the two terms or un practice of the subjectionisety police it the sens class 4 peopl. Pandirana are usually Veillate by costs, but while are recruited from all theses. I footness, and they consequently have controlled the property of interesting account of the community f the Madavandis will be found in the Counteres Mrs. Vol. I.

P 022 Monde—Th. Mondes, landes, or Kelladi Siddhan re the third chief Tanil beggar class. Unlike the Fundirane and Jadds, they lay no claim to say religious obstracter. The works Mondi and Lands mann. Two blesses follow and the members of the casto pysarently endeavore by the pertil marity of their begging it live up to their mane. They constitute it to exact pit by best if the best with a toose, printending to vorust indeed, or cetting thet hands or tongues with intress. They are mainly to be found in North Arcor and description of them is given in the Mannal of that destrict,

Vol. L. p. 213

Disease—Of the Telagu beggers, the Disease or Taidans are numerically the strongest and they are

Labor Total Absolute of Tempore and Medicar, whither Dienr.—Of th Teliagn beggars, the Blisans or Nidens are numerically the strongest of they are found to comparatively large on noiser series in the Tazall Metrics of Teliagnees and Medicar, withher they are said to hear followed the Teliagn Karand (Behjus) and Kamma who were is first souther K yak kings of Madura. The world Diens or Hidan means servant. These membanays is partly religious, and some of them are priests and tempte servants, and some sing songs and blow concluse in front 1 the corps at the Innamia I Bullyas, Gollas and other Plangs sortes. They generally no on these round striking a sastlation, or gong and blowing, couch to threat its tion. They are Nathamartes and their garse, or spatinglate techniques over 1 Serialization to Dicheguery who go about subfifting performing fells are said it be of the Illustration—Series the Verlage of Man. Not. I p. 22. I Annual section of them are efficient for th Police as habitsel criminals.

somider them shoes superior to the best-cating Males and Midligus.

Of the other Tell ga begger exists, none are important insuch t deserve separate description.

I is carloon fact friet many I them will only beg from a rian outrie and this is in some cases
registated to be due to the belief that the forefailters were illegitimate thilteen of members. I those

The Jet rivine on Figurationia, for example, beg uly from Brithmans, and the latter who are five juxplers, will not perform unless some Brishman is present. These two classes are said to be described from contained Bethmans. The Presences of Arcene beg outly from Karsakas, while the Massira, Vethiclass of Francisk Deg out from homest. I the case of the Massira, are considered by any that they are described from certain the next set he halfalist the sustom i explained he say; that they are described from certain the test set he halfalist the sustom is explained dured Vasarramon from being switched by Klar Vashnuvardians (see Kansal below) and so have special chain group all her felder-seek people. The Précispant beg only from Kipps on Gollas, too superposition of from the Kline, the said of the Sandar and Sandar an

Medigrat. Melalus beggars the Tip-Goval however in Fig. 3 Joyle wit harvesettled! Malaba 10 Medigrate here have been been as a major of the Medical Hermitian of the Medical Hermitian of the Medical Hermitian of the Medical Hermitian of the Medical Hermitian of the Medical Hermitian of the Medical Hermitian of the Medical Hermitian of Medical Hermitian Office of Medical Hermitian of Medical Hermitian of Medical Hermitian Office of Medical H

and so torth, and earning piec in proportion to the skill with which they act the part. Other classes beat goings and drums and blow conches and horns. Brahman mendicants recite the Vedas, and many Other classes And -Bag of the Telugu beggars chant the stories of Rama and Krishna Some of the Tangams merely beg from The methods of the Mailaris and Handas are described in the Kurnool door to door in ordinary dress and North Arcot Manuals

Besides the above, some of the Saturis live by begging, and may be distinguished by their conical rattan basket and copper vessel and their fan with the sect mark upon it. The Sanyasis and Bairagis also live by charity. The term Sanyasi is strictly applicable only to one of the twice-boin who has renounced the world. Sanyasis are of two kinds—1 at and Avadhuta. The Vaishnava Yatis wear the sacred thread and retain their lock of hair, while the Saivite Yatis remove both when they enter the order An Aradhata is a naked Sanyasi Sanyasis are treated as dead to all the world, and enter the order. An Acaanna is a naked Sanyasi. Sanyasis are treated as dead to all the world, and purtly for this reason and partly because such holy persons need no mediation in a future world, the children born to them before they were initiated do not perform staddle for them. [Lurnool Man, p. 140, Salem Man, Vol. I, p. 139. North Arcot Man. Vol. I, pp. 199, 242 and 243, CR. 1891, paras 436, 542 and 544. Combatore Man, Vol. I, p. 62, langer Man, pp. 182, 198. Buchanan's Mysore etc., Vol. I, p. 169.]

Anduran (9 281)—This name is derived from Andur, a place which was once a fief under the Zamorin of Calcut. The members of the caste are potters by occupation and follow the Marumak-lattivian system of inheritance. Their marriage and other customs are similar to those of the Nayars They are also called Kosayan, Koyarpán, Káringarayan and Pirappúr Náyar
ANJAKAR—A sub caste of Vakkaliga
ANJATAN—Laterally 'men of the five hundred', a sub-casto of the Melayalam Panans

ANNUI BRIT-A sub-caste of Bhatrizu

ANNAYI-A mame returned by some members of the dancing-girl and musician caste in Madura linuevelly. Treated as a sub-caste of Dasi and lunevelly

Arab (1 102)—A Musalman territorial name fridht i—A sub-seet of Lingayat They are generally Brahmans

Arakala (608)—A small caste of cultivators mainly found in Kurnool

Alanadan (111)—A hill tribe in Malabar They kill pythons, and extract an oil from them which they sell to people on the plains as a remedy for leprosy

Arasu (325)—A Canarese cases the members of which are supposed to be iclated to the leigning family of Mysore [Rice's Mysore Gazetteer, Vol I, p 328]

Arasutiva (Vizagapatam)—A synonym for Gaudo

Arayan (2,937)—A Travancore fishing caste Ars—A synonym for Mahráti | CR 1891, para 347 ] Arisi—A sub tribe of Savara, also called Lombo langia They are said to have been excommunicated from the Savara tribe for eating beef. Other Savaras will not eat with them. They are reported to speak a distinct dialect of the Savara language called Arisi

ÁRIYAR, ÁRILA-NATTA OHETTI—A sub-casto of Karaiyán h Aicot and Tanjoro Their title is Chetti They are fishermen and boatmen in

South Arcot and Tanjore

Arnva (8,159)—An Oriya cultivating caste [CR 1891, para 368]

IRVA KSHATRI (South Canara)—Same as Are or Mahrati

IRVA-KUTT (DI—A Tamil synonym for Dommara Also a sub caste of Mahrati Dommaras tena swine like the Kattu-Mahrati, Kuluvan, Kuravan and Jógi castes They speak Lelugu and Maráthi

Is in (15)—A Musalman sect

Asani (Bellaux)—A sub casto of Mala or Holova, which in Bellary are almost interchangeable terms They are prostitutes and dancers

Asari-A title of the Kammalan caste division of Kammalans In Malabar the word is used to denote the carpenter

Ashtalohi (158)—A caste of Origin artisans

ATAGARA-A sub caste of Dévanga, they are weavers and evercists ATMMAR-A synonym for or rather a title of, the Tinnevelly Sáles

ATIRACHA--A sub-caste of Kapu ATIRAS (1)--Unrecognizable

ATTIOTI-A sub caste of Sámantan [CR 1891, para 351]
ATTIKAURISSI-A sub division of Márayan - They officiate as purolits at the funerals of Nambudri Brilimans and Nayars, and also as their barbors on certain ceremonial occasions

Badaga (34,178)—Interally, 'a Telugu man' A cultivating tribe on the Nilginia [CR 1891, para 380, Nilgiri Man, Vol 1, pp 218-228, Madras Journal of Science and Literature, Vol VIII, pp 103-105, Madras Museum Bulletin, Vol II, No 1, pp 1-7, Madras Christian College Magazine for April and May 1892 ]

Badigi — A sub caste of Panchala, corpenters by profession See Kammalan

Badhoyi (17,954)—The Badhoyis are Orivá carpenters and blacksmiths in the Ganjám district Badhoyi (17,954)—The Badhoyis are Oriva carpenters and blacksmiths in the Ganjam district. The blacksmiths among them are known as Komaros in some villages. Like the Kamsalas of the Telugu country they claim descent from Viswakarma, the architect of the gods. The headmen of their caste panchayats are called Maharana. They practise infant marriage. Their wedding ceremonies last for seven days, the essential portion of them being the tying together of the hand of the bride and bridegroom. Widows are allowed to marry the younger brother of their deceased husbands, and divorced women may also remarry. They burn their dead, perform studdhas and employ Brahmans as priests. They do not wear the sacred thread, and they ear fish and the flesh of goats, sheep, deer, etc. The general title of the caste is Maharana.

Bagata (31,622)—A class of fishermen who fish in rivers and tanks Those in the Agency Tracts are hill cultivators Marriage is ordinarily adult and sexual license before it is tolerated. At a

Bah.-Bay wedding the brilegroom is atruck by his brother in-law who is then presented with pair I new cloths. This may be rein of marriage by taptare. Directives and widows may marry again. Hefamens are not employed as present, but Jangums and Stidats are called in. This samed thread is wors at weldings. The rich born and the poor bury their dead. No middless are particular, I have been also proved to the calling and also of the bound only they worship the fishing beaters which are the implements of their calling and also (I some beautry means) kind of trisient. They set for it, goods, wild pig passocks, its, The cast titles are Naylac-Dron Bara, Paids and Minjil. (D.H. 1811 p. 27) O.H. peanocks, etc. T 1891 par 12,7

Banwiri (10)-Unrecognizable

Bantule una-A synonym for Rangail.

BAIDT -A Tuln name for Billava.

Barrion, Barrion, A sub-cast f both Midden and Mile which does barbon, work f there to

Bairán (3.501)—Upper Intil secrics and devotors. See Andl.

Britz-Kanausa—The am means orthide blackmiths that is, blackmith who work i the open air or contaid. Blaga, A sub-driviou of Kanausalas which is distinguished from the rest I the

erste by of wearing the stored thread. Batantur—1 synonym fur Mangela.

Barra-Sem Berrata

Mixt South Canara - A sub-oustr i Holeya.

Balanca: Laterally is right hand 1 sub-ouste of Holey which said t belong to the right-hand faction. BALANTMA-Same as Banaliga,

Bilanaryess Bilanaryes/Burne-Literally those who please ablidees: A Telugu cise of beg are od etory tellers. Clabbed with Jangam. [Across Mes p 110.]
Bilanar — Liferally bangi man; an occeptement sub-direction of the Casarese Banayigas.

Baltja (1 000,006 M 10)-This the chief Tolugu trading easts and it is scottered throughout Halifa (1 000,000 M 10)—This the chief Tolagu trading earls and it is scattered throughout all the districts the Prevalency I is said to have two man bell ideas, Deas (or Kok) and I-lots. The first of these includes those whose anserters are supposed to have been the Italij (Ridyah) kings of 1 blades, Lanjace and VI) paragar or provincial Borescotes in how Mapleans, and to the second 1 long those like the Okrais (Sengie-schiers) and Peril, (add-sellers), who live by traits. In the NL size Ralijs kings of Madium and Tenjace claim to be Khakiry's and of the Kingson given, while th VI) paragar Him sy they are lineal descendants of the sage Rhairal 4ja. Others trace that according to the Kanadary and Christians. This Kakatrya descent is not, however, admitted by other centres, who say that blad) are an fishout of the Kanadary as for that they are mused community precruited from those and other Thype scales. The scenders of the those one of them now wear the ancred thread or follow it Victor ritual. [O.R. 1861 para. 403; Airmed Mer. J. 187]. Descende March 1 II p. 86; Verid Area. 1 187 Buckanan Hysers et Vol I pp. 101-1.]

Ballila, Haraica (225) - Supposed t be the descendants of th Hoyal Ballil king. f Mysos Buzdura — A symon in for Rijspuri . Barria — A Malaydina these f physicians found to South Cana 2. Taken as sub-cent f Koniman. Bana- in Ulreviated form of Banasica

Banalina 30 0311-Charres traders, most I whom to Lingsyste. [Bocksens Myser et l. l. pp 100-100.]

Ban var. A universe of Lambids.

Banda (2,651)—A caste of Talugu bengare. See Indi. Bignizulus—A syncorym for himkest Vani, or traders of the Konkes, and el blool—th honlasse. They pe the Brilmanical enstons and call themsal es by the curious hybrid name ( ) vs. Brilmanical enstons and call themsal es by the curious hybrid name ( ) vs.

Bay -A sab-dimeion of the Canaries Kumbires.

Baniya (1,3°3)-Upper India traders

Bign ar-1 Cameros form of Vinigan Barrier - Pense as Lambid.

Barria-Mal yalam washermen and devil deners in South Canor Bame Mannin or Vannin. Barn ra-A Canarom form of the Malaydlam Vannathi or Veluttedan.

trans. 18-bit Construction on the Management Assessment of Scientification.

Bank (18.86)—Character and Tale onliterature. (O.H. 1901 para. 3 8; Borhanan. Myseric of Vol. 1 p. 213. South Charact. Man., Vol. 1 pp. 196-181]

Hammardia—Propile from the Academ. of Birth Norkani.

Diarra-Interesty illay w tehman, I entries of the name were clabbod with that crair In the Decom listrote they are usually Burns, nd

estime of the name ware responsed with time conservations of the name wave responsed in the Blast (time) and the observation of Kod are known.

Blast 1 Targe beggins and notchanger in Vlagappatans; clabbed 1th Diagrat.

Blast — A law of Commone productation dedicated 1 Dewns. It is not a defined code. Of 11 od with Die or Dokara necessitation to be promotioned to the production of the Die or Dokara necessitation to be promotioned to the Die or Dokara necessitation to be promotioned to the Die of Dokara necessitation to be promotioned to the Die of Dokara necessitation to be promotioned to the Die of Dokara necessitation to be promotioned to the Die of Dokara necessitation to be promotioned to the Die of Dokara necessitation to the Die of Dokara necessitation to the Die of Dokara necessitation to the Die of Dokara necessitation to the Die of Dokara necessitation to the Die of Dokara necessitation to the Die of Dokara necessitation to the Die of Dokara necessitation to the Die of Dokara necessitation to the Dokara necessitation to the Die of Dokara necessitation to the Dokara necessitation to the Die of Dokara necessitation to the Dokara necessitation to the Die of Dokara necessitation to the Dokara necessitation to the Dokara necessitation to the Dokara nec

Harraris-A sub-casts I Nayur in South Canara. B( Ci -A synonym for Goslyi.

Hwuri (64,753)—A for them ! Oriya bashet makers and carth-diggers found in 0 jim. They shall outsiders int their casts. Their marriages are either infant or adult, of the three recursions at them are the typing of betchland and not in the others of the bridge of rice were the shardlers of the bridgerous by the bridge, and in adomnsten of the bridge on his hardlers will be suffered to the bridgerous by the bridge, and in adomnsten of the bridge his hardlers are remarky any one exterpt the Med bridger of their former of their former daybases. Director is

permitted to either party on payment of the expenses incurred by the other. They bury their dead They eat beef and fowls [Risley's Iribes and Laster of Bengal, Vol. I. p. 78.]

BAYINI—A small caste of hull cultivators in Ganjam Agency, same as Bayuri, though following a They bury their doad Bay -Bod.

Bédaru (62,3°3)—A casto of Canarese shikaris akin to the Tamil Védans and Telugu Bóyas [Mysore CR 1891, pp 256 7, Buchanan's Mysore, etc., Vol I, pp 123 248]

Brooks (2)—Territorial Same us Arab
Bla (20)—A title used by the Moghal-

Brakna, Bragana-A sub custo of Holoya

Behara-A title used by several Ornju castes Clubbed in accordance with the nature of the other entries in the schedule

Bellara (597)-A Canarese caste of basket and mat makers [South Canara Man, Vol I, p 179]

Bellara (99)—A Canarese caste of classes and material Religion (9)—Territorial A native of Beluchistán

Benáyiro—A sub caste of Odiya

Bengáli (90, M 50)—Native of Bengal

Benia (4,165)—A caste of Oriya cultivators and palki-bearers in Ganjám

Benávico, Yenukao—A sub tribe of Poroja

Benávico, Yenukao—A sub tribe of Poroja

Benávico, Yenukao—A sub tribe of Poroja

Bepári (982)—A caste allied to the Lambadis Eighteen sub-divisions of it are reported members worship a female dout called Banjara, speak the Bopari or Lambadi language, and claim to he hehatriyas

Beri-A sub caste of Odde and of Chetti

Bestha (41,071)-The fisherman castes in the Decean districts are called Besthas and Kabbéras, while those in some parts of the Combatore and Salem districts style themselves Toreyas, Siviyar and Parivárattar These three last speak Canarese like the Kabbéras, and seem to be the same as Besthas or Kabberas Kabbéra and Toreya have, however, been treated as distinct castes. The Parivarams must Kabberas Kabbéra and Toreya have, however, been treated as distinct castes. The Pariyarams must no, be confused with the Tamil speaking caste of the same name in Madura. There are two endogamous sub-divisions in the Bestha caste, namely, the Telagavandlu and the Parigirtivandlu. Some say the Kabbih or Kabbéray india are a third. The Parigirtic section trace their descent from Sutudu, the Rabbin of Rabberty and are a third. The Fargiral section trace their descent from Statudy, the famous expounder of the Mahabharata. Besthas employ Brahmans and Sátánis for their domestic ceremonies and imitate the Bráhman oustoms, prohibiting widow marriago and worshipping Siva and Vishnu as well as the village deities. [CR 1891, para 511 Mysore CR 1891, p. 250, Buchanan's Mysore, etc., Vol. I, p. 190, North Arcot Man, Vol. I, p. 232]

Best A—Literally 'a prostitute', a sub-caste of Gum

Bhankar-A sub caste of Holeya

Bhandari (946)—Canarese barbers. They will not shave for lower castes as the Kelasis will.

They are not toddy-drawers as stated in paragraph 460 of the 1891 Canares Barcet.

They are not toddy-drawers as stated in paragraph 469 of the 1891 Census Report
Bu. NDF—A class of potters in the Ganjam Maliahs A sub caste of Kumbháro

Вилто-Samo as Bhatrázu

Bhatrazu (20,706)—Also called Bhâts or Mâgadas Formerly the bards and panegyrists of the Telugu country, but now mostly cultivator. They have two endogamous sub divisions called Vandi Râja or Telaganja and Mâgada Kali or Agrahârekala Each of these is again split up into several exagamous septs or gôtras among which are Âtreya, Bhâradwája, Gautama, Kâsyapa and Kaundinya All of these are Brahmenical gôtras, which goes to confirm the story in Manu that the caste is the offspring of a Vaisya father and a Kshatriya mother, as none but the twice-born can have such gotras Bhatrazus nevertheless do not all wear the sacred thread now-a days or recite the gâyetri. They employ Brâhman priests for their marriages, but Jangams and Sâtânis for funcrals, and gotras Bhatrazus nevertheless do not all wear the sacred thread now-a days or recite the gayotra They employ Brahman priests for their marriages, but Jangams and Satánis for funerals, and in all these ceremonies they follow the lower, or Puranic, instead of the higher Vedic ritual Widow and the sacred thread of the higher Vedic ritual Widow with the sacred thread and pork though not beef. These conmarriage is strictly forbidden, but yet they eat fish, mutton and pork, though not beef. These contradictions are, however, common among Orixá castes, and the tradition is that the Bhatrázus were a northern caste which was first invited south by King Pratapa Rudra of the Kshatriya dynasty of Wárrangal (1295-132; AD) After the downfall of that kingdom they seem to have become court bards and panegyrists under the Reddi and Velama feudal chiefs who had by that time carved out for themselves small independent principalities in the Telugu country. As a class they were fairly educated in the Telugu literature and countries and countries of the Telugus that the territory and countries and countries of the Telugus that the territory and countries are the territories and countries and countries of the Telugus that the territory and countries are the territories and the territories are the territories and the territories are the territories and the territories are the territories are the territories and the territories are the territorie in the Telugu literature and even produced poets, such as Rámarája Bhushana, the author of the well known Vasu charitram. Their usual title is Bhat, sometimes with the affix Rázu or Múrti [CR 1891, para 452, CR 1871, p 141, North Arcott Man, Vol I, p 241]

Bháttia (389)—A Bombaj trading caste

Bháyipuo (810)—An Onyá caste the members of which claim to be Kshatriyas

Bill (5)—A Central India hill-tribe

Bhondari (19,386)—An Oriya caste of barbers They are said to have three endogamous subdivisions, Godomália Odisi and Bijjo, and Bráhmans will take drinking-water from the hands of the Godomalias Besides barber's work their usual occupations are grinding sandal wood and making flower garlands [See Bhandári in Rieley's Tribes and Castes of Bengal, Vol I, p 92]

Buonjo (Ganjam)—Taken as a sub-caste of Bépári Bhúmia (18,832)—Oriyá cultivators [CR 1891 para 409, CR 1871, p 226]

BIDÁRU—A sub caste of Odde BIDURO—A sub-caste of Lohára

BILIMAGOA - Laterally, 'a white loom' A sub-caste of Dévánga the members of which are Lingáyats,

Billava (142,895)—A Canarese toddy-drawing caste [OR 1891, para 527, Buchanan's Mysors etc, Vol II, p 239, South Canara Man, Vol I, pp 171-173] BINDHANI-A sub caste of Badhéyi

Bingi (151)—A small caste of Telugu beggars
Bishr—A class of Maráthi beggars, clubbed with Mahráti
Boda (2,106)—A small cultivating tribe in Ganjám

og -Bra.

Bôgum (31,11; M. 6)-Telugu danmag-girls and prostitutes. See Dási

augum (1,4,11) a. 19—10-1012 cannaig-gris and proxiliates. See Dids'
British—Chantess brass and copper-mail; a rat-durinon of Pichalia.

Probable (Phugspatam Agency)—A class of Oriya agricultural labourers. Probable sub-caste
of Portlys, and clabbed with in

Bosono-A class of Oriva cultivature. Clubbed with Kahatriwa.

Bolahnoho (1,095)- A lass of Oriya mendioants and priores to Sadras.

B Et, Boo -Teluga pulki-bearers, clubbed with Bira.

BOTKISHA-VADOU E -A Tamil symmym for th Telugu Golla clabbel with Golla.

Bolksi (\$ 830)—Onyá culturatore found in Ganjám. Some of them serve as palls

peom under the Zamindara. The handing portion of their marriage commony is serilepted, or the tring together of the hands of the lectal pair with seffron-coloured string. They do not a thread, but they suploy Brithmans for religious purposes and perform schildle. Widow may remark; and they est must 'Drift ribe are Jones, Sthu, Podháno and Korskovo They do not want the same! Widows and di orrece

Boxia (2,-Unrerognumble. Bottom -A sub-casts f Gaudo which carries grain, salt, etc. on nack bulbock (lefe-fler) t nd

from the Central Provinces

BONNAN VILLENA - A vnonym for Kötépére Bozna—A sub-tribe of Portina. Their mother toego was, however returned Koyl. Bondhia (511)—Territorial. Found only is Ganisas.

Bondili (9 671)- A Hinda immigrant casts speaking Hindordal and Maidthi. [ Noth Ared Vol. I, p. 200]

Baniya Bonks (1.054)-An Onysi cast of hill ultivators. It has three and divisions, Bonks, Pata-

bonks and Gora bonks.

Born 2.6)-Mussimen converts from the Bosnies side. They are traders. In Madra they have their own high priest and their own most, o, though they can go to other most nos. It is said that when one I them die, the high priest writes a note to the archangels Michael, Israel and Galoriel asking them t take care I him in Paradise, and that the note is placed in the coffin.

BOROTI-A sub-restr of Good. Borintiya (1,752)-Onya cultivators found in the northern talaks of Ganjan. They are said by

some to have been originally dyers. Bottada Birna (50,082)-An Orn & cultivating casts, found chiefly in Viragapatam Agency

[O.R. 1891 pare. 406; O.R. 1871 p. 225.] Bort. A sub-cost of Mogde

Born—A sub-cost of Mogés
Boys (69:168 M 2)—The great shikiri tribe of the Decoan districts, corresponding to the Valatyaas if the Tamil country They, call thermalires Valladias and Dorabiddas (hidress of chiefs)
and any they are deconded from the sage Valladia and roth the polisers. Lik the Tamil Irola they
seem there two endogenous section, nearly Mysics or Yydishs (forest ness) and Dru (village says),
the latter of whom are more advanced in their ideas than the format. These divisions seem also to be called Pedda and Chima. respectively The former are shikara and subtist on game and forest produce, called Pedda and Chima. respectively. The former are shiften and subsist on game and forest produce, while the latter have settled down is vallages and live by shifting and day labour. The latter employ Brihmans and Jaagama as prosets, but the former call in the ciders of their own casts. The women of the Myrians are observed from sweams; too-rung, their mer may not sit on dat mats, and they will cat best, which the others will not. According to another account, the cast has four endoquances sections (1) Fedda Bays, (2) Officians Bays, (2) Mackars Bay and (4) Jayles Bays.

These sub-divisions contain 101 totraskite aspect which is some cases bear in names of plants and animals. For example, there are served. Classics, says (2) Edders Bays (3) Fedda (4) Fed

seps are said to show the tanal revisions to the artinals, plasts, etc. from which they are named by not troching or samp them is any manner. The leadeness of the Brigs are locally skyled Bross or Euchistana Bryas. The patrice derily of the certa! said it be harry Defen! (compare the rewriting that the same of the property of the certa! and the harry Defen! (compare the rewriting that Brahas. Two of the details if the scarrings occurrency to however unusual. The biddegroom has to get some and full earth (compare Irola) is which seeds are then soom, and he certae. Legger Widow scarrings is not systemally allowed, but widow may her with any man of here earth, and the children of such nations defined, but widow may here with any man of here earth, and the children of such nations defined, it is said, in: distinct section called British and the children of the children of the children of the said of the children of the children of the said of the children of the said of the children of the said of the children of the said of t

Men Vel I p. 232]

Tamil Timpa Vali alum

12",834

TVAL I p. 231.]
Bortrow—Letrosily physician
Bráhman (1,194,911)—A has been
That ed is th body of this Chapter Bráhmas—errolased at the compliction by the parent-tongo
that the complication of The XIII is each f the linguistic sections of T ble XIII in 19,279 01 LET

accordance with the language they speak. These linguistic divisious are better understood by the man in the street than any of the ablatric, territorial or sectarian groupings which re sometimes

made. For the ethnic haracteristics of the Brahmans of thi. Presidence: their migrations thither their The the finite intersective of the firthmane of the Treesheeve that interstions inther their religions tests, their seet and sub-divisions, their selface and remotions, and the creations can be that looks on these subjects. Without this nor year permit of any sector to these matters here this socies of the cest will confine teelf in few words posting out that though all Robinson re-often lamped together—though they constituted a homogeneous unit, there are in fact essential differences which widely express the six chemical Bellmans which the Tables distinguish and that these classes are further split up into other divisions and sub-divisions which (have little to do with Bra. one another

To begin with no member of anyone of the six huguistic classes will either marry or eat with a member of any of the others Further than that, each of the six classes has rules within rules

regarding the persons within its own circle with which its own members may marry or dine

To take first the Tamil Brahmans They are primarily divided into the two religious sects of
Vaishnavites and Saivites, and no member of one of these will either marry or dine with a member of Vaishnavites and Saivites, and no member of one of these will either marry or dine with a member of the other. Of these two secturan divisions, again, the Tamil Vaishnavites have territorial, secturian and occupational sub-divisions which similarly will not intermarry. Among the territorial sub-divisions may be mentioned the Sóhya Vaishnavites (those who originally settled in the Chola country, that is, the Tanjore district), and the Vaishnavites belonging originally to the villages of Vembakkam in the Chingloput district and Kandádai in North Arcot. Each set keeps entirely to itself Secturian sub-divisions may be illustrated by the Tátacháris (persons who are their own gurus) of Conjeeveram and Srivilliputtur, by the Vaikhanasas, or followers of Vail hanasa rishi, and by the Tongalai and Vadagalai sects, all of which are equally exclusive. Among occupational sub-divisions may be mentioned the Number, or officiating priests in temples, who aront marry with any divisions may be mentioned the Numbis, or officiating priests in temples, who cannot marry with any of the others. In matters of food the restrictions are even more narrow than those which govern intermarringe, as usually no Vaishnavite will ent food which has been cooked by any woman who is not nearly related to him. Meals cooked by men cooks or provided in Vaishnavia temples are, however, event from these prohibitions and may be partaken of by most Vaishnavites. The Tannil Saivites, the second of the two main secturian divisions of Tannil Bráhmans, are

first divided into two main classes —(1) the Saivites proper, consisting of the temple seriant classes of the Gurukkals, the Dikshitars of Chidambaram temple, the Ariyas of the temple at Raméswaram and the Mukkaniyars of that at Tirnohendur in Tinnovelly district, who will not intermary with each other, and (2) the Smartas,—those who wor hip both Siva and Vishnu,—who will not marry with any of these others. The Smartas are again sub-divided into several territorial groups which will all eat together but will not intermarry with each other. Among these may be cited the Vadamas, who are late settlers from the north of India. These are themselves further split up into other sections which similarly do not intermarry, such as the Vada-désas and the Chéla désas, that is the descendants of those who settled originally in North Arcot and Tanjorn respectively. None of

these groups or sub groups are based on any sectarian differences, as among the Vaishnavites
To pass on to the Telugu Brahmans Like the Tanul speaking division they are divided into

Vaishnavites and Saivites

The Telugu Vaishnavites have a territorial sub-division in the Golconda Vyáparis, who, as their name shows, were originally merchants from Golconda, a sectarian group in the Vaikhanasas, and an occupational section in the Nambis These two last have already been referred to above The Telugu Saivites have also sub-divisions of the same kinds. The main territorial group among

them is that which came up from the Tamil country, which will not intermarry with those who are Telugu Saivites proper. These latter are themselves split up into three occupational groups, the Vaidikis (literally, readers of the Védas) or religious section, the Nivogis or secular section, and the Pujaris or temple servant section. The first two of these are again divided into further territorial, secturian and occupational cliques

Passing on to the Malayálam speaking Brahmans it is found that, though secturian divisions do not exist among them, social distinctions prevent intermarriage between the Nambudris, the most Aryan of the Bruhmans of Malabar, the Embrantiris, who live in the more northern parts of the west const, the Potris, who belong to the southern part of it, and the Pattar Brihmans who have come to Malabar from the east coast, and still follow the customs of the Tamil Brahmans, while linguistic differences split the Embrantiris again into Tulu-speaking and Malayalam speaking sub-divisions the Nambudris will, however, eat food cooked by the Embrantiris and the Pattars The men of

The Canarese Bruhmans are divided into Mudhwas and Smartas, whose sectarian differences keep Beyond and above all these restrictions on intermarriage come the social bars,-a cook's son and a mendicant's son being debarred, for example, from marrying the daughter of a tabsildar—and the prohibition against marriage within one's own gotra and pravara which applies

to all Bráhmans

The Onya Brahmans are primarily divided into twelve mutually evaluaive groups to be deserving of a more particular description, as the Oriya Bráhmans differ so greatly from those of all the other linguistic divisions Their names are as under —(1) Sánto, (2) Dánua, (3) Pádhiya (4) Sárua, (5) Holua, (6) Bhodri, (7) Bárua, (8) Deuliya, (9) Kotokiya, (10) Sáhu, (11) Jhádua, and (12) Sodeibálya All these are Utkal Bráhmans of the Pancha Gauda division, whereas the southern Brohmans are Pancha Dravidas, they all eat fish and ment, where is the southern Brahmans are all vegetarians, and they are much less scrupulous than these latter as to the castes from whose hands they will accept drinking water Each division comprises both Saivites and Vaishnavites. The Danuas and Saruas will eat with the Santos, but with this exception none of them will mess with the others

The Santos regard themselves as superior to the others and will not do purohit's work for them, gh they will for zamindars. They are also very scrupulous about the behaviour of their womenkind. though they will for zamindars The Danuas live much by begging, especially at the funerals of wealthy persons, but both they and the Padhiyas know the Vedas and are priests to the zamindars and the higher classes of Sudras The Saruas cultivate the yam (saru) and the Holms go a step further and engage in ordinary cultivation,—
actual participation in which is forbidden to Brahmans by Manu as it involves taking the lives of worms
and insects. A few of the Saruas are qualified to act as purchits but the Holmas hardly ever are, and they were shown in the 1891 census to be the most illiterate of all the Brahmans of the Presidency Few of them even perform the Sandhya and Tarpana, (see Momer-Williams' Brahmanism and Minduism) which every Brahman should scrupulously observe Yet they are regarded as ceremonally pure and are often cooks to the zamindars

Bra.-Buk.

Regarding the sixth class, the Bladus, concess legand is related. Blochri means barles and the amount of the mel-directle headth there been the south bards to be the superior that private the south south bards to be the superior that Jayrone, when he had been as the first and the last Jayrone, warmy the thread and possing himself of Brilliams and the relationship that the second of the superior that the s

Onys Brukmans use many titles, but two of them, Rhottoniero and Bejapéyo, are peculiar to the Santos

The Brih ans clarged under others are mainly those who speak Konkani, Tulu and Marithi. the first and executives of the resident process of the state of the s Brishman between Vaudhit and Niyogis, th. Vela-readers and the secularists. H. considers that no members of his division are welly secula. The womenhind of the Malayshum and Tamil Brilimans. Demonstr of ma circum are wedly secule. The womenism of the historythm and Tamil Inchinera-have fewer (seeks and fasts (the Tamil Visibnavius superism) so) than the Tadigus of Charles Orthinana, than fasts the fasts being pinned less to external observances than to Astrace belief. Among the Tamils only in Hillyse (both Savirius and Visibnavius) and the Grenklay or temple-servant lifetimesse will. only in realizate (coin certifies and visionstries) and the direction or temple-servant literances with officiate as prices at the correspondence of other castes and even these rectrict binuseives to essering the non-polluting sections of the Bodras. Solitary, smoog th Malaydiam literance only the Expande or Kambidis may of as profilits to Bodras. The Telego Definitions are less explaint and all of them will do such work, while smoog too Orlyts the blotte sub-division is the only on which makes rigid distinctions as to the castes for whom it will offinish, the others being som of them to the other distinctions to the caste for whom it will offinish, the others being som of them to makes made designed as in it cases for which it will demonst to consider the great of them to filled wared in the Vedas that the fiddes probably would not often them such comployment even if they soughtst. All firshman may cultivate their own garden-plots without suffering in the estimation of their follows, but the only ones which compty themselves in ordinary cultivation are the estimation among the Orlyd referred to above. Numbdorly women and those of some of the He Ik Inflances of among the Origin referred to above. Numbdird women and those effectors of the H to R Inflancase of Scuth Canara may be surriced from pulsery but in more off to these describe that the Court Reference of the Canara and the Canara an Saivites and Vaishnavites), the Dikabitars and the Mukkeinyars wear the look of hair on the front part of their heads, while the others wear it behnd. All Brahman widows must shave their heads part of their beeds, while the others were it behind. All livitiman widows must share their heads completely except the Nambdoir and the Templat set of Nathamates among Tmits of Tetigas. The Tetigas and the Markitas do not wash their own shoths as at the others of Consequently that the Nambdoir of the Nambdoir of the Nambdoir of the Nambdoir of the Nambdoir, however when the Nambdoir of the Nambdoir, however when wash their own dothens convider that those washed by their should, as Vellatidans, carry any pollation. All Berliman women is are not undersware the Nambdoir and the Nambdoir of the Nambdoi core. The armagement of Bristman women tooks differs from that of all fiddes women in the fact that (samps among the W of Reichmann of Boath Channy) they bring one could of it between their legs and took i Into the water behind, but the women of the Tanull Bristmann cally poil this read tight could be the state of the theorem of the Channes Edwirds poil this here while the Telegons of the Channes Edwirds poil (if the Channes Edwirds and Interes the back of the log between high as the time joint. The Channes Callette and the log between the log of the could be desired as the could be compared to the could be compared to the could be compared to the could be compared to the could be compared to the could be compared to the Tanull Namharites by the fact that the forcers eated up three or force folds of the color to produce the Tanull Namharites by the fact that the forcers eated up three or force folds of the color topyther and beach them on their loft sides and then pass the rest of the dock record their values, while the latter sizely to it roused them without bracking it sarywhere. [O.R. 57] pp. 131–139 (D.R. 1951) pruss 433–435 [Med Tanull Pp. 114–136] (S. 1964) Arms Markey (S. 1964) Arms M

Radhhudhali (2,159; M. 47)—A clean of begans who speak either Tetura or Marithi Byrax.—A sub-meta of Rallja. They are sellers of saffron, trel powder caralo, etc., as are spready to have estigatally been Kennila.

Bur -Che.

Bura-A sub-tribe of Khond BYÁGÁRA-A sub-caste of Holoya Brin (3)—Unrecognizable

Chac'on an A sub caste of Haddi

CHARARA-A sub caste of Madiga in the Decean Districts

Chakkan (40,898)—A Malabar caste of oil-pressers (chakku means 'an oil mill') Followers of this calling are known also as Vatiakkadans in South Malabar and as Vamyans in North Malabar, but the former are the lugher in social status, the Nayars being polluted by the touch of the Vániyans and Chakkans but not by that of the Vattakkadans Chakkans and Vaniyans may not enter Bruhman temples. Their customs and manners are similar to those of the Nayars, who will not, however,

tomples Their obstons and mainlers are similar to those of the Nayars, who will not, however, marry their women [CR, 1891, para 498]

Chakkilyan (486,884, M 1)—A Telugu caste of leather workers found almost entirely in the Tamil districts. They correspond to the Médigas of the Telugu country. [Tanjoro Man, p 204, Madura Man Part II p 73, CR 189! para 530, North Arcot Man, Vol I, p 239]

Charking lea and mainers they resemble the Châlyan (28,779)—A Malayalan caste of cotton weavers. In dress and mainers they resemble the cotton was a street of Malayalan that the Parter Brokeners they have no streets which fact probables.

the artisan custes of Malabar, but like the Pattar Brahmans they live in streets, which fact probably points to their being comparatively recent settlers from the east coast. They have their own barbers, called Potuváns, who are also their purolits. They do not wear the sacred thread like the Sálé weavers of the east coast do. They practise ancestor worship but without the assistance of Bráhman priests This is the only Malabar caste which has anything to do with the right and left hand faction disputes, and both divisions are represented in it, the left hand being considered the superior Apparently, therefore, it settled in Mulabar some time after the beginnings of this dispute on the east coast, that is after the eleventh century  $\Lambda$  D. Some of them follow the Marumakkattayam and others the Mukkattayam law of inheritance, which looks as if the former were earlier settlers than the latter

CHALLADI-A sub caste of Holeya They are Linguyats

CHALLA-A sub-caste of the Malabar Vaniyans Chamar (287)—A Bengal caste of leather workers

CHAMURA-Leather workers from the Central Provinces, same as Chamár

Chandála (1,201)—A generic term, meaning one who pollutes, applied to many low eastes
Chantégára (1,482)—A class of Konkani carpenters Saraswat Brahmans will eat with them Chaptégára (1,182)—A class of Konkani carpenters Saraswat Brahmans will eat with them [South Canara Man, Vol I, p 165]
Chár6di (1,108)—A Canareso caste of carpenters corresponding to the Konkani Chaptégáras. [South Canara Man, Vol I, p 166]
Chatri—Same as Kshatrija

CHAYAKUBUP—A synonym for Tolkollan

Chembôtti (331)—Derived from chembu, copper and ketti, he who beats. They are coppersmiths in Malabar who are distinct from the Malabar Kammalans. They are supposed to be descendants of men who made copper idols for temples and so rank above the Kammalans in social position and about equally with the lower sections of the Nayars The name is also used as an occupational term by

equally with the lower sections of the Nayars The name is also used as an occupational term by the Konkan Native Christian coppersmiths

Onemali—A Canarese or Telugu corruption of the Tamil word Sembadavan

Chenchu (7,164)—A tribe of lelugu-speaking hunters and junglemen [CR 1891, para 416, Nellors Man, pp 163–165, Buchanan's Musere, etc., Vol I, p 116, Taylor's Catalogue Raisonné of Oriental MSS, Vol III, p 464]

Chentan—A synonym for Pallic'chán, which is a sub-caste of Núyar

Cheruman (253,347)—A Malayalam caste of agricultural serís [CR 1891, para 395, Malabar Man, Vol. I, pp 147–152, Buchanan's Mysere, etc., Vol II, p 151, Pharoah's Gazetteer of Southern India, p 520, Calcutta Leview of April 1900]

Creptuppe Kurry—Literally, 'a shop parar' A Malayalam synonym for Madaga

Cheruppu-Kutti-Literally, 'a shoe maker' A Malayálam synonym for Madiga

Cherry A sub-caste of Sondi
Chetti (289,457)—Chetti means 'trader,' and is one of those titular or occupational terms, referred to in the body of this Chapter, which are often loosely employed as caste names The weavers, oil pressers and others use it as a title, and many more tack it on to their names to denote that trade is their Strictly employed it is, nevertheless, the name of a true casto

occupation Strictly employed it is, nevertheless, the name of a five case.

The Chettis are so numerous and so widely distributed that their many sub divisions differ very the Ren Chettis, the Nagarattu Chettis, the reatly in their ways The best known of them are the Bérn Chottis, the Nagarattu Chettis, the

Kasukkar Ohettis, and the Nattukottar Chettis

Of all these, perhaps the most distinctive and interesting are the last-named, who are wealthy money lenders with head quarters in the Triuppattar and Dévakottai divisions of the Sivaganga and Ramnad Zamindaris in the Madura district. They are the most go a head of all the trading castes in the south, travelling freely to Burma, the Straits Settlements, and Ceylon, and having in some cases

correspondents in London and on the Continent

As long as their father is alive the members of a Náttukóttai Chetti family usually all live The caste is noted in the Madura district for the huge houses to which this custom has Married sons have a certain number of rooms set aside for them, and are granted a carefully calculated yearly budget allotment of rice and other necessaries. On the father's death, contrary to all ordinary Hindu usage, the eldest son retains the house and the coungest his mother's jewels and bed, while the rest of the property is equally divided among all the sons. When a male child is born a certain sum is usually set aside, and in due time the accumulated interest upon it is spent on the boy's education. As soon as he has picked up business ways sufficiently he begins his as the agent of some other member of the caste, being perhaps entrusted with a lakh of rupees (often on no better security than an unstamped acknowledgment scratched on a palmyra leaf) and sent off to Burma or Singapore to trade with it and invest it. A percentage on the profits of this undertaking and savings Dan from hi salary form uclous which he in t m invests on his own account. Ills wife will aften help pay the house-keepl g tills by making be ket and spanning thread, for the women are as the men

as the men.

A cust they are open-handed and derrort. I many hore-se on ps. is seen rupes of profit in regularly set seids for sharitable and religious expenditure, and whit round for easts-fellow in in regularly set seids for sharitable and religious expenditure, and whit release the mass proclams the face by westing respected t. By runging on they are feer it fell first, and many if he mass proclams the face by westing restrictions seed, coally set in gold, round their sects. Of let years bely have seed their levels of the force form; almost this Predictions pointly those to followed them, and the man followed the force for ferrire almost this Predictions pointly those to followed them, and the man followed the followed the followed them. beer executed in the most humonicable modern tasts and it is enddering it catract the pitting trices of their havy onthe within tensity which night he been timused under judicous guidances. They pay special allegament the beside if the Pada shall newless not of the Kall seriess. Principally in the series of the Relationary and the Relationary and Kannodayumana i Nattarassalottal as its against in the same destruct. Other against thin the residual number are that they sometimes employ Vialigans cooks, and that they share then beside outpricely instead it bearing the number sole, and also stretch the lobes of their performs annual residuals beare out in their Life other cuttor which employ Relationa process their performs annual residuals.

The other three endogranous sub-division—1 Sundarstii (2 Artfor or Artforfa and Charlettake of Beautiful Manifestake and Relational Relations). Beautiful Manifestake is settled in Terramonor and the ty others in Missions.

Ilay áttakudi Barai Nagarattin -th first settled in Travancore and the two others in Madura Hasystakubah ibesah Negaratian—th first settled is Teremore and the tv. others is Madors.

The Sendantian rection may not eat fleet, but the other two reso prohibited from doing distinct. The Sendantian rection may be the set of th

and one from the tempt after which is sub-division in samed.

Unusual detail in the marriage cerescover are the warring of the rung by the luxidegroom and custom, and to be now dying out of inviting it as carpenter: When the happy pair. Unusarried glita usually were cokined of corrie helia of beads. This is noteworthly for though married women in many astes are distinguished by the Mir round their even and the silver rings on the record it we, and in the case of infrihensis by warn gives seed of their tolding percel between the lags, it is usual for unusarried girls to wear any hadge of their condition.

Owing it here wealth and their money-learning the Mittinkoftal Chartis has been alled the Javes of South India. but their kindliness and charity dewere more recognition than this description exceeds. [OR 1891 part 8151 Males M. Part II pp of and 65 Vert March Mc Vol. I,

p. 200

CENTY AN ARRAN—A Malaysiam form. I th Canarese Servigeira. Found in Scuth Canara CHISTER 1—A Lingsiyat sub-cast of Rangeiri. The word means tailor Olithdis. Craza (617)—Origin calls axies in Ganjiat and Visingspatiam.

CHEMATERS—Library th Bon-hearted people. Assistant of the Ma Sine of Malaba CHITE KARKOS—A sub-cents of Korono or Karman.

CHITRAKARO Ga jam .- A sub-cust of Muc ohi.

Chount A synonym for Tiya Curovor-Came as Bondi.

Conversaliza—A corrept form of Chaptégéra.

Onde trêss—A sub-division of Tarakan. [C.R. 1881, para. 462.].

Cader—A Malaydian corruption of the Telaya 15gt. A schoops for Paradési.

Chuditiya (+ 093)-As Onya cad I grad pareber-

CREED -A sub-casts of Madiga

Churrin Natar (Kisma)—A sub-east of Boys.
Churrino (286)—An Oriva cultivating east supposed t be ! Kahatriy purentage

I are - I name given to the begging section of the Midigan. See Andi.

Dakrasa—A sub-sast of Décadige
Dakra, Drovan (\$2)—A terretorial term meaning M salman of the Decean. Also a name loosely

polled t converts to Islam.

polled t converts to Islâm.

Dammals 1,501—Telega begars and priests is the temples to Elege goddees.

Dammals 1,501—Telega valethoses, found mainly in Guaján. They dant to their ranks ontended scennbers of casts amprice to theoretees. Each infant and editi marriages are allowed. Putting lengtles on the writes of the ladde is the essential part of the marriage erromony. Widow and discrete, any nearry acts, but without many not marry the either involves of their deceased hundredly, and backled withing to marry widow fast for two reductions. The tree is approximately the control of the

The mrd of Linearyma symmicus, composed to be tears of creamy that first (Rahrs) over shed, and issues excrete to knot. They have sensitive of excitons, traying from one to the Linear write for sections are estimated, but issue out the section are estimated, but these with a section of the

Dan -Das.

DANDERULAM—A sub caste of Idiga

DARABALA-Taken as a sab caste of Mala

Dari-A class of Origa dancers and singers resembling the Telugu ims Probably a corrupt Clubbed with Gum form of Dasi

Darji (3)—A Musalman occupational term meaning, 'tailor'
Dásari (32,035)—A caste of Telugu beggars—Sco Andi
Dási (6,862)—Dásis or Déva dasis, 'handmaidens of the gods,' are dancing girls attached to the
Tamil temples who subsist by dancing and music and the practice of 'the oldest profession in the world' The Dasis were probably in the beginning the result of left handed unions between members of two

The Dasis were probably in the beginning the result of left handed unions between memoers of two different castes but they are now partly recruited by admissions, and even purchases, from other classes. The profession is not now held in the consideration it once enjoyed, and there seems little doubt that the statistics understate the strength of the sisterhood owing to its members having returned the names of the castes to which they originally belonged. Formerly, however, they enjoyed a considerable social position. It is one of the many inconsistencies of the Hindu religion that though their profession is repeatedly and vehemently condemned by the Shastras it has always received the countenance of the Church. The rise of the easte and its euphemistic name seem both of them to date from about the minth and tenth centuries AD, during which much activity prevailed in Southern India in the matter of building temples and elaborating the services held in them. The dancing-girls' duties, then as now, were to fan the idol with Chámaras, or Tibetan or tails, to carry the sacred light called Kumberti and to sing and dance before the god when he was carried in procession Inscriptions show that in A.D 1004 the great temple of the Chóla King Rajaraja at Tanjore had attached to it 400 talic'cheri pendugal, or 'women of the temple,' who lived in free quarters in the four streets round about it and were allowed tax-free land out of its endowment. Other temples had similar arrangements. At the beginning of the last century there were one hundred dancing girls attached to the temple at Conjectorum, and at Madura, Conjectorum and Tanjore there are still numbers of them who receive allowances from the endowments of the big temples at those places former days the profession was countenanced not only by the Church but by the State Abdur Razank, a Turkish ambassador to the Court of Vijianagar in the 15th century describes a women of this class as living in State controlled institutions, the revenue of which went towards the upkeep of the police

At the present day they form a regular caste having its own laws of inheritance, its own customs and rules of etiquette, and its own panchayats to see that all these are followed, and thus hold a position which is perhaps without a parallel in any other country. Dancing girls dedicated to the usual profession of the case are formally married in a temple to a sword or a god, the tall being tied round their neeks by some man of their caste. It was a standing puzzle to the enumerators at the census whether such women should be entered as "married on the column referring to civil condition

Among the Dasis, sons and daughters inherit equally, contrary to ordinary Hindu usage—Some of the sons remain in the caste and live by playing music for the women to dance to, and accompaniments to their songs, or by teaching singing and dancing to the younger girls and music to the boys. These are called Naturans—Others man; some girl of the caste who is too plain to be likely to be a success in the profession and drift out of the community. Some of these affix to their names the terms. Pillar, and Mudal, which are the usual titles of the two castes (Vellála and Kailóla). from which most of the Dasis are recruited, and try to live down the stigma attaching to their birth Others join the Mélakrarans or professional musicians. Cases have occurred in which wealthy sons of dancing women have been allowed to marry girls of respectable parentage of other castes, but they are very rire. The daughters of the caste who are brought up to follow the caste-profession are carefully taught dancing, singing, the art of dressing well and the are amoria, and their success in keeping up their chentele is largely due to the contrast which they thus present to the ordinary Hindu house wife, whose ideas are bounded by the day's dinner and the babies. The dancing girl castes and their allows that Melakrarans are now presentable properties of The dancing girl castes and house wife, whose ideas are bounded by the day's dinner and the babies. The dancing girl castes and their allies the Mélakhárans are now practically the sole repository of Indian music, the system of which is probably one of the oldest in the world. Besides them and some of the Brahmans, few study the subject. The "barbers' bands" of the villages usually display more energy than science (A notable exception, however, exists in Madras City which has been known to attempt the Dead March in Saul at funerals in the Pariah quarters').

There are two divisions among the Dasis called Valangai (right hand) and Idangai (left hand) The chief distinction between them is that the former will have nothing to do with the Kamimalans (artizans) or any other of the 'left-hand castes' or play or sing in their houses. The latter division is not so particular, and its members are consequently sometimes known as the Kamimala Dasis. Neither division, however, is allowed to have any dealings with men of the lowest eastes, and violation of this

rule of etiquette is tried by a panchayat of the caste and visited with excommunication

In the Telugu districts the dancing-girls are called Bogams and Sanis They are supposed to be dedicated to the gods, just as the Dasis are, but there is only one temple in the northern part of the Presidency which maintains a corps of these women in the manner in vogue further south. This exception is the shrine of Sn Kúrmam in Vizagapatam the danoing-girls attached to which are known as Kurmápus In Vizagapatam most of the Bógams and Sánis belong to the Nágavásulu and Palli castes, and their male children often call themselves Nagavásulus, but in Nellore, Kurnool and Bellary they are often Balijas and Yerukalas In Nellore the Bógams are said to decline to sing in the houses of Kómatis The men of the Sánis do not act as accompanists to their women at nautch parties, as the Bógam and Dási men do

In the Oriya country the dancing-girl caste is called Gum, but there they have even less connection with the temples than the Bogams and Sams not being even dedicated to the god

<sup>\*</sup> South Indian Inscriptions Vol. II, Part III p 250 † Buchanan's Mysore, Canara and Malabar, Vol. I, p & ‡ Elhott's History of India Vol. IV, pp 111-112

Day -Dem.

In South Canara the caste is kn wn as Med. They are of dedicated in th temples, b t do service in them. They seem t be descendants of temple servants whose numbers have been kept up by adminious if widows and others from other castes.

In the Canarces (or western) taluks of Bellary and in the adjoining parts of Dharwar and Mysors.

curious contion obtains among the Byras, Belgras and certain other castes under which has no male mean carrier on of the daughters as Belgra. The gral is taken to temple and married there to the god, left and toe-rings being put on her and thereforewed also becomes a public woman, except that is does not consent with any one of lower caste than hereal. But he not, however despased this account, nd todeed t seldings she prepares the till (perhaps because ah can new be widow) Contrary to all Hiadu law sh shares in the family property as though she as a son, but her right to do so has not yet hee onfirmed by the Orell C urts If be has he takes her father name, but if only daughter that daughter again becomes Beauvi. The bildren f Besavis marry within their own casts without restrictions of any kind

In Malabar thate is regular community reduced on any 1862.

In Malabar thate is regular community of disoding gith, or is there among the Moselmans of any parts the Previdency [LM 21 p 10 f 10 m 180 part 450; Tonyer Men p. 100; Modern Man, Part II p. 79 Set Advert Man. Vol. 1, p. 70 is Backmann Mysers, to Vol. I, p. 471 V L. II, pp. 317 340 Services of the Anthropleged Secrety of Backey Vol. II, pp. 322-333 ]

D. TI ALAS CHARLES of the Anthropleged Secrety of Backey Vol. II, pp. 322-333 ]

Dixona, Dina, Divara-Seme a Divinga.

Draugi-A sub-casts of Kapu or Raddi

Dividing (35,008)—Canares-speaking temple-servants found in South Canara. [C.R 1891, para 416 Seeki (care Mas., Vol. I p. 185]
Dividing Aub-casis (Pariding a hach appears Telm.
Dividing (275,007)—This casts is found in every district, and in different localities it is known by various names, such as Dévars, Déra, Jándra, Jáda, Dondra and Sédan, and follows slightly different pardes, called the enstoms. Derings means body of the gods, and the caste has compiled gurdes, called Dévisogs Portins, which says that it sprang from Brilman right called Dévalan or Dévings. Derions Portica, which says that it sprang from Bethman radii called Derialn or Deriangs. If Character, Linders Idda means great man and Seldas is only Tamil form of the word. Their original home accent to have been in the Decean districts, but they are now derived that two large observes, those who prest Pelagua and those who peak Character. The Charge Derings are found many in the Tellaga country but the T mill district, sepecially in Selson and Colimbators, both Tellaga country but the T mill district, sepecially in Selson and Colimbators, both Tellaga country but som of those in the Tellaga districts have last their weaving for entitivation and conjuntry and others for tail of lock, in the southern district they are a year wear the secred threat in N House they are just taking to it; while in Ganjám and Vingapatam they not of them wear it. The thread-wearing section employ these of its own costs more then are were all the Belagar as the present, our probability of the section o districts Britmans are employed at marriages and Jangama for funeral errementes. Both infant and status promises are common, d in som places the former form is gaining ground. Their dead are either burst or buried. They worship all the village deities, but their chief reverence m paid to their tutelary godden Chowdeswari. They ent fish, pock, fowls, mutton etc., and drink alcohol, but those who spare t a higher social status nominally abstain from those things. Is the Telugu districts the Dévángas will est with the Golles and M traches. Their title is Chetti. In Salem and Colmbators Diviniga will sat with the Golles and II Inchas. Their title is Chett. In Salem and Colmbstore the Divinigan Go Selana, as they are three will; have an unterstand to Chett. In Salem and Colmbstore the Divinigan Go Selana, it is serviced to General Theorem and the Chett. In Salem and the set has engagement as the Belliman and never do semesters to them or employ them as present. In Mainra and Colmbstore the Selana have their own danding gift who are called Diviniga or Selan Dates in the foreign and Milatkithic in the latter and are strictly reserved for monther of the cents under path of foreign and Milatkithic in the latter and are strictly reserved for monther of the cents under path of monomin science of the cents ander path of the members. If the cents often cell therewires by the Polimannesi tutte of Selana and April to tither the seals agreement in the selana and the selana

of bled with that mate.

Drammo-A anh-costs of Othys Dhakkado (1760)—Oriya cultivators. [C.R. 1891 para 413.] Dhak (181)—A low cast f Mardiki leather workers.

Discription to break the control of in corner of the beld cloth and myrabolan in that of the bridgeroom and family in propied greenin in I pandal throw rice and enforce over them. Whive no discovered vectors may rapped. They are Validas at his best score if them also worship Kili or Durgs. They employ Rainfagis, and operationally Refinance. their priests: They have their dock and perform raiddha. Their titles are Chetti and Béhara

Ductio, Du aux -- Same as Dol va.

Diditys (0 8)—A small Onys caltivating casts [G.R. 1891, para, 414.]
Diving 10 8 Markant —A b-casts of foliars.
Deleva (17,318)—A Orly caltivating casts found mainly in Gasjám. [G.R. 1891 para, 208.]
Del G.A. Thrull form of Doomans.

Dombé (48,100)—Ilili wea re found mainly in Vinagapatam Agency [C.R. 1891 para. 485; C.R. 1871 p. 230; M P F west in Men for March 1801]

Dommara (18,322 )—A Telugu caste of jugglers and acrobats [CR 1891, para 545, Nellore Man, p 165, CR 1871, p 167, North Arcot Man, Vol I, p 240]

Dovig R (Dhangar)—A Maratha caste of shephords and cattle breeders Shown under 'others' [CR 1891, para 545, Nellore Dom -Gau

Dora-Same as Konda Dora Also a title of Játúpus and Yánatis

Dub vouba-An Oriya form of the Tolugu Budubudukala

Due Cours.—An Oriya form of the Length Endududania

Dudékula (71,538)—A Muhammadan caste of cotton cleaners and rope and tape makers. They are either converts to Islam or the progeny of unions between Musalmans and the women of the country. Consequently they generally speak the Dravidian languages,—either Canarese or Telugu,—but some of them speak Hindóstání also. Their customs are a mixture of those of the Musalman and the Hindus. Their marriage is usually adult, and a necklace of five beads is used as a tan after the Hindu fashion. Inheritance is apparently according to Muhammadan law. They pray in mosques and circumcise their boys before the age of 10, and yet some of them observe the Hindu festivals. They worship their tools at Bakrid and not at the Daspira, they raise the Azán, or Muhammadan call to prayers, at sunset, and they pray at the tombs of Musalman saints. They use the Musalman call to prayers, at sunset, and they pray at the tombs of Musalman saints title of Sahib' [CR 1891, para 494, North Arcot Man, Vol I, p 230]

Dumalo—A sub-caste of Gaudo

1 DAKULA-A sub-caste of the Vizagapatam Pallis or Vanniyans

LOALI-A synonym for Vannán Ekari, Ekali, Yakari, Yakari-A sub-caste of Mutracha [CR 1891, para 533, North Arcot

Man, Vol 1, p 217 ]

ELANAN—A sub-caste of Najar Its hereditary occupation is to get plantam leaves for the use of the Cherukunnu temple, where travellers are fed daily by the Chirakkal Raja The other sub-divisions of the Najars will marry girls of this division but will not cat with its members Elayad (168)—An inferior class of Brahmans in Malabar They are purchits to the Najars and other non-polluting Sadras, and may cook and eat in Eudras' houses

Energy Analysis of the Rajars and They are purchits to the Najars and other non-polluting Sadras, and may cook and eat in Eudras' houses

EMBRATIRI— A Malavalam name for Tulu Brahmans settled in Malabar They speak both Tulu and Malavalam Some of them call themselves Nambudris but they never intermarry with that class

ESTO-A name for Shánáns derived from Enádi Nayanár, a Shivite saint. It also means Ambattan', or barbei Everi (Ganjám)—Samo as Yánáti

Eximi Jani - A small class of Oriya cultivators in the Vizagapatam Agency Taken as a subcaste of Odiya

ERADI—A sub-caste of Samantan [CR 1891, para 350]
Erumán (2,537)—Eruma means a cow-buffalo The people of the caste were originally buffalodrivers and keepers, and they still follow their traditional occupation in the Kasai agod taluk of South Canara In North Malabar they are masons and bricklayers. The Najars marry their women, but their men may not marry Nayar girls. In this and other respects they resemble the Eruman sub-division of the Kólayan caste and they are perhaps identical with it. They follow the Marumakkattayam law of inheritance Elayad Bráhmans and Márayáns are their purchits

Farin (272)—An occupational term meaning a Musalman religious mendicant

Gábit (194)—A Bombay fishing caste

Gadaba (40,395)—A hunting and agricultural tribe found mainly in Vizagapatem [CR 1891, para 402, Vizigapatam Man, p 86]
Gamalla (150,977)—Telugu toddy-drawers [CR 1891, para 522]

GANDA (Vizagapatam Agency)—Literally, 'a village servant', but used as a synonym for Dombós GANDA (24)—A class of weavers from the Central Provinces

GANDIANALL—Literally, 'a perfume seller' A sub caste of Balije

Gandla (34,560)—These are oil-pressers There are two classes of them—Onti-eddu, or those who
use one bullock in the oil-mill, and Redu eddu, or those who use two The latter are also called
Amyans The former do not went the sacred thread while the latter do, and the former are Saivites while the latter are Vaishnavites Beth of them eat meat but neither of them drink alcohol The rich burn and the poor bury the dead Widows may not remarry Their priests are Jangams and Liuga Bahjas At marriages they use a bundle of 101 yellow threads instead of a tall or bottu [C K 1891 para 499, North Arcot Man, Vol I, p 231]

GAGADMANA—A sub-caste of Valkahga

GANGAPUTRA, GANGIMARKALU-A class of Canarese agricultural labourers from Mysore, who were probably originally fishermen. Taken as a sub-caste of Kubbéra

Gangedduru - A class of beggars who exhibit trained bulls, a sub-caste of Dásari See Andi Gániga (18,403) - Cadarese oil-pressers In South Canara they are said to be identical with the Mogurs, with whom they interdine and intermarry [CR 1891 para 500, Buchanan's Mysore, ec, Vol I, p 170 Mysore C It 1891, p 248, South Canara Man, Vol I, p 157]

GRESSA—A sub-division of Holeya

Gatti (1,543)-Canarese cultivators and labourers

Gatta (1,543)—Canarcse cultivators and labourers
Gauda (46,477)—Canarcse-speaking cultivators and cattle breeders [C.R 1891, para 377,
South Canara Man, Vol I p 162]
Gaudo (102,898)—The grent pustoral caste of the Ganjám Oriyas Like those of all the cowherd
castes, its members say that they are descended from the Yádava tribe in which Kirkina was born
Fourteen sub-divisions have been reported, but it is not known whether they are endogamous sections
They are Apoto, Behara, Bolediva, Dongayato, Dumalo, Gopopuriya, Koláta Komiriya, Kusilya
Ladis, Madlurápuriya, Mogotho, Patthia and Sollokhondia Each of these has a headman called Mahankudo, who visits every family within his jurisdiction once a year to collect his mamool (customary fees) Their girls are married before puberty, and if this cannot be managed they have to marry an arrow before they can be wedded to a man A widow's younger brother-in law has the

Gan.-Gur

right fritness of the idow and she cannot marry another man without his leave and that of the beadman. But widow marriage is un places forbidden. Divures a reflected be means of Tailonatro, or deed of separation, solutional from the keadman of the set Their once a west beavy leave langules extending from the want in the elbow and sometimes weighing much 18 lbs. Their titles we Malenahod, Publishe, Publish Gall Salva Shara, and Malik [Oll 1891 pars. 377, CR. 1871 p. 279

Bauli (\$16 → A ynon)m for Lingsyst Gollas. See Kannaliyan. (tavassa—A sub-custo of Médara.

I ADI-A beeste of Golla.

Gavar (45,579 —Cultivators od tradors found mainly i Vingenpatan whitter they are said to have no from Neller. In social position they ere on per with the Kapus, and Golle will eat in them house. They are Illusies but worship all the yillege golds of goldcases, and they prefer the lors note: Any or injuses our sessing at the rings gross on generating and the principles good Ninhabit appears to led before. Marriagers at either inhalt or educ it to weathler people generally practioning the former. Wilsow marriage is recognised. They would be former to dead. They exceed the property lightness as provide. They extend the former to be fall. The Hull is Nalah. (C.R. 1801). rera dit.

Gayman (1149)—A cast of hill culti fore, speaking Oniya and Tubego.
Gairto K. —A sub-casts of the Concress IV shillar. [Hysers O.E. 1991 p. 16.]
Gairto Darry!—A general term spilled to Ballia and to Telegon-speaking Fider generally.
Gubbed with Telegon F. the history of the word are für H. M. Dilicit. Measure of Recurof the
Confidence of the Concrete C

Chantura (605)-A small casts if Ocivis who manufacture bram and bell-metal rings and bangles.

for the use of the hall people

Gua Rivo-A synonym for Perike Gedári i 94 Telagu leutker wurkers in Ganján and Visagapatam. In Tabl XIII they are

error in th Orry's section.

Godys (9 10)—The servations either of the Oriyás. They formed, meanfastured super from Jappes y (556)—The years bothers belonging to the Chairange seet, but Belbours will end use se-meet mainly by them. Their headman is alled "Newmodo. Their will accept drinking-we the from Gaudo 

Gorha (137)-A Bengal set of fishermen and hostmen

Hégha (1d)—A Bengai set of Basermera and construct.
Gut, Xa (South La am)—Menas. Isakard; elabbed with Mella.
Golla 55: 221)—The great shepherd east of the Talaque. [C.R. 1591 para. 407 Nerseel X. 39 Bircham. Mysor. of Vol. 1 pp. 311: 297 Mysers C.R. 1891 p. 218 North treat Max. p. 139 Hachana Mysere et Vol. I pp. 241 297 Mysere C.R. 1891 p. 218 Forth trest Max Vol. I p. 210 ] Gond (\*\*\*O'34)—A Central Provinces tribe, found mainly in the genery of Viregeyesten. In thi

tract they spack the Good language, but these who re found in Ganjam are said to speak dislect closed affired t the Khond current in th Kutti; truct of the Halliguda talink Their head-quarters in Ga jam is this Kuttiy tract, b t settlement exists in the Grossour Mallaha round bout Udayagiri. (4s jam is this bettly meet, b 1 selfement exist is the troomer halians ground bort Udylygirt, that district they would!) Particlands and Boirogo, two and delites. The secred thread is worn the families of their breakness or pairtee. They have surgement septs called borners or families (CR, 1871) p. 225; (TR 1891) pars 103; 11(bey, Tribes and Center of Borney Vol. 1, 1 252; (Vrok's Tribes and Center of Borney Park Delit Forder of Center of Borney Col. 1, 2 252; (Vrok's Goorn, G

Govorous-A sub-cart of Odya-

(N AMERICAN (Coddepub .- A sui-caste of Ralife

Gona an (Bellary - A class of Canarese beggars and tempt priests of bled with Disart.

Goayl 516) Upper India devotees and ascetica. Clock us-Nume ha andan

(local ar-Name | La andan (la (nam-A title f the Bhin)

tions an—Name As and an including the Chinglepot district. Officials, Götz, (4) 1971—A Thorn casts of besider-sakers? Vingaputan and Ganjám. The besitas a wellot it halpsocked or librard. M ringa a letter into tor dait, and di occess and vilores may marre again. When a tidove i married the left is put on our a morts which is put assact detail. The exit rentle. Helfman as princing and these are received on terms of equality by other Bristman s. P fill g. Beithnam the historia are employed. Variantatives among them not not if the lawry best dead of the drink alvoked of act port, forest, shall rail descriptions.

Henri —Berno as Rodiya.

Grand-Yerrickis—A naise retermed by some Scenbaldarans ( Comelatore - Quita was Rima bostman, See Veillia.

Gujaratti \$61 - Territorial term meaning people from G jarat. They re mostly trader Gr at -1 yaonym for the Silve of the Decean Districts.

(ipula Pame G jeráti. Grinama (Nonth Cinam) - 1 sub-casts I Bij or Bedarn. Grinama Callain.

GULTER (Americant - Probably heats of Riga.
GULTER - amail class of hill-cultivators i Ganjan. Probably the same as Goad. Guni (1.878)—Onyl dancing girl and prostitutes. See Diel. On a —d sub-division of the Chinds or China tribe

Connerge A sub-carts of the Below of Vitagemeters.

QURUKKAL—Same as Adisarvar Also a class of Brahmans who serve in temples GUVALO-'I'raders from Sambalpore A sub caste of Bondili Guzanati-See Gujaráti

Gur -Ila.

Haddi (28,670)—An Onya caste which has two endogamous sub divisions, the Karuna Haddis who are cultivators and drummers, and the Chae'chadi Haddis who are scavengers. They have three grades of headmen called, respectively, Chowdari, Beliara and Gonjari. The Chowdari may fine any member of the caste for misconduct the Behara may enhance or remit the fine on appeal, while difficult points are referred to the Gonjari, who is the highest appellate authority I'hey are said to admit to their ranks persons from all eastes except the Rollis and Medaras, after first branding their to admit to their raines persons from an easies except the Kollis and Albudras, after hist braiding their tong les with a piece of gold will. Marriage is orther infant or adult. Part of the wedding ceremony consists in the bride,'s brother strilling the bridegroom, which may be a survival of marriage by capture. Divorce is allowed. A widow may marry the younger, but not the older, brother of her deceased husband. Their headmen, and not Brahmans, are their purolits. They worship Kuli, to whom they ofter goats, fowls and pigs. They drink alcohol and cat beef, pork fowls, etc. They may eat the leavings of other castes except the Rellis, Medians, laggals, Kondras and Tivores. Then titles are Nahako, Chowdan, Dolobe hara, Gonjakéri and Ghasi.

Halam—A Hindostani word for barber', ordinarily used as a synonym for the Konkani-speaking Kelasis or Kshaurikas in South Cannia [CR 1891, para 468]

Hakiy (9)—A Musalman occupational term moaning a physician'
Haliby—Same as Holiva or Pentiya [CR 1891, para 107]

Halepark (17,689)—A caste of Canarose-speaking toddy drawers

Canara Man Vol I, p 173]

Handbart (Belling)—A sub-caste of Vakkaliga

II naft (4,574)—A Musalman sect

II ari-Suetti—A synonyin for the Konkani speaking Vinis | CR 1891, para 528, South

Harosutit 1-Same as Arasutiya

Hasala (552)-Canarese agricultural labourers, originally a hill tribe Rice's Mysore Gazetteer, Vol I p 351, Mysore CR 1891, p 230 ] Havadiga—A sub-caste of Kuruba

Heggade (2,606)—Canarese cultivators and cattle breeders [South Canara Man, Vol I, p 161]

HILAVA-Cauarese beggars Clubbed with Jogi Sco Andi

Holadava (South Canara)—A synonym for Gatti Holeya (117,987, M 1)—Canarese field labourers corresponding to the Paraivans of the Tamil districts [CR 1891, para 396, Mysore CR 1891, pp 250-254, South Canara Man, Vol I, pp 173-174]

Holl (71-Same as Holuva

Holary (Vizagapatam Agency)—Literally, 'a ploughman' Asynonym for Pantia or Pentiya Also a sub-division of Oriya Brahmans

Hussan (7)—A Musalman sect

Idaiyan (694,829, M. 2)—The great shepherd caste of the Tamils Of its many sub-divisions, the Kalkatti and Pasi sections are so called from their custom of wearing 16 glass beads on either side of the tale, the Samban sub division takes its name from Sambu or Siva, the Kalla Idaiyans are most numerous in the districts where the Kallans mainly live, the Karuttakkádu ('black cotton country') sub-division is mostly found in the Tinnevelly and Madura districts where there is a considerable stretch of black cotton soil, and the Pancharamkatti division is so called owing to the custom among the women in it of wearing a neck ornament called Pancha haram or Pancharam. In this division widow marriage is commonly practised, and it is said that this is because Krishna used to place a imilar ornal entround the necks of the Idaiyan widows of whom he was enamoured, to transform them from widows into married women to whom pleasure was not forbidden, and that this sub division is the owing to the tradition that Krishni was brought up by their caste, and to the fact that they are the only purveyors of milk, give, etc., and so are indispensable to the community. All Brahmans except the most orthodox will accordingly cut butter-milk and butter brought by them. In some places they the most orthodox will accordingly ent butter-mik and butter brought by them. In some places they have the privilege of breaking the butter-pot (2.#ww.) on the Gékuláshtann, or Kristna's birthday and get a new cloth and some money for doing it. They will eat in the houses of Vellalas Pallis and Natumáns. They either burn or bury their dead. Then titles are Kóne or Konan, Pilla, Pogondan and Karanyálan. [CR 1891, para 490, CR 1871, pp 148-150, Madura Man, Part II, p 60, Tanjore Man, pp 190-197, North Arcot Man, Vol I, p 220]

Idiga (231,310, VII)—Telugu toddy-drawers. In some districts they seem also to be called Indra. It is said that they are the descendants of Ball, as from Rajahmundry in Gódavan district, and that their occupation separated them into a distinct caste. They are divided into we endogamous sections called either Dandu and Palli or Páta (old) and Kottu (new). The headman of the caste is called Gandu. They employ Bráhmans as purpluts for their geremonics and these Brahmans are received on terms of

They employ Brálmans as purolats for their ceremonies and these Brahmans are received on terms of equality by other Brahmans. They dury their dead and observe pollution for 12 days, during which time they abstain from cating flesh. The consumption of alcohol is strictly prohibited and is severely punished by the headman of the caste. They cat with all Balijas except the Gázulu section. Their titles are Alva Appa and Gaudu. [CR 1891, para 521, Buchanan's Mysore, etc., Vol. I., p. 273, North Caret Man. The Consumption of alcohol is strictly prohibited and is severely punished by the headman of the caste. They cat with all Balijas except the Gázulu section. Their titles are Alva Appa and Gaudu. titles are Aiva Appa and Gauda North Arcot Man, Vol I, p 238]

ILM VANIYAN-A synonym for Sénaukkudniyan They are betel leaf sellers in Linnevelly and

traders elsewhere

Hamagan (7,987)—A cultivating caste found thiefly in the Zamindari taluk of Tiruppattur in Madura. The word literally means 'a young man', but the "young" is interpreted by other castes in the sense of "inferior" The origin of the caste is even more obscure than usual None of the

Ilu.-Jan.

coon to fit are finitering. One says that it is mad up f the some of Vallamban females and Vollila males, another that it is mirture of out-casted Valatiyane, Kalinas and Maravana, and a third that it is descended from illegitimate children of the Validias and Pallia. Like the Kalinas and Valatiyans the members of the casts except the toleon of their cars are leave their heads unshares. The cuts is divided into two or three endogenous sections: I striverial origin. They do not employ Brikmens as perfolit; their velove may narry again their dead are usually buried and they will not port, nattor forth and this. They are thus not high in the social scale and are in fact bout on par with the Kallans. The headmen of the cuts or we called Ambalam but the other members have no titles.

fluvan (110,8"4)-Malayalam toddy-drawers. [CR. 1891 para. 5"0 Mateer' Netu Lefe to

Transvers, pp. 82-98 Indias (39.94) A case of Telegra toddy-drawers and distillers, who are either identical with, or nearly alled 00, the idiges.

(Chinglepot)-A Tamil form of Indrafres

later (19)-A terratorial term meaning Persian. The Shiak sub-division of th. Moghal tribe of Mussimans.

IRANY VARNA-The name of one of the carly Pella Kings. Returned as a cast name by cortain

MANY VARIATION CARRY THE ACCOUNT FROM A LINEY. ACCOUNT WELLY VARIATION CARRY AND A COUNTY WELLY VARIATION CARRY AND A COUNTY OF THE ACCOUNTY O some of the Vannius or washermen. See V lidle

Irula (\$6,067)-The Irula are somi-Brilimenized forest tribe who speak corrupt Tamil and The form of the control of the contr of them. In South Arest the casts is said to have two endogumous sub-divisious, Vangu (literally on them. In comma make the center is size to have two configurations are contributed, which interestly a serve, and so prelaps a boards and Kindaly (see) or Kittu (largello). The Yampu Iralias leave settled down in Hages and work as coolies but the Kittu Iralias have no fixed habilations and wander bout the j give living upon mosts and gume. The Yampu Iralia have because called the Kitting, Periya us or Nattiangar. In North Arrot their headman and priced is man of the District union of the Control of the Contro customary fees from each family. Some of the Vangu Irulas have now begun t employ Brithmans as pricets t weldings. Both infant and dult marriages are practised. It is necessary that the tufront posts of the marriage passial abould have twelve twigs of the pells tree tied to them. The happy pair have to fetch basistial of and from an ant inlived place it beneath these pells twigs (compare pair have to fetch beaseful of mod from an art hillwad place it betweeth these pair twigs (comprise Born). The blading pair of the eventury as said to consist in the woman smoking the bridge room thereon or esting out of the same dish with him. Directes and widow may marry again. The dreat a meanly brief. There are no exident. I retain versibly the serve trig goldlesses alled the Kannina' ho are the entilest delities I when there is not traillesse I ill in this Presidency and sho Valum in the form of Venkettewars. At 8 and all the illuse demons. In plying it sometimes V unique. The hazama's are worthlyped to anti-diff in the jumple. The limb will est monkers, encodilles, with and versals and, it is most formet tribes, are very found of tobscope, but ret they repared themselves as apperior to Kannindas, Ambatisms and Yaunnes. Their titles are Tas Therefore Planicher Planicher Their Villes Vigner to Continue of the Continue Was Villes and the Continue Their Villes Warner to Continue of Continue Was Villes and the Villes of the Villes of the Villes of the Villes of the Villes of the Villes of the Villes of the Villes of the Villes of Villes of the Villes of Vil

Hau.—A syn ym for Derkaga and for Kuru.
Jaggall (5,5)—The traditional compariso of this cast was powertly leather orking but nos
caugaged allitration un inscalance alabour 1ts members speak both Orly's and Telaga The scharle ortenates from other common thest their ranks on payment I small fee Marriages sucher infant or solds and widows and diversions as research. Status are surplored as pricet. They at level and power and drink challed. They have they work in some place they work as your and others forwards sellers and Libourers. Putro and Educar are then titles. Sain (64)- \ Hind cannot be Jai by caste, but in 61 cases the enumerators entered II nd in

the religion column of the schedule and Jain in the caste column.

JAKKLA-An interior class of prostitutes, mostly of the Bally cast of bbed ith Ballja.

Jakananou -A class of gold dust washers; c. thed with Balija.

Jakannon —A class of gold date washers; c. best with Balija.

Jakin (2, 63)—I lags fabernen. They are divided in two suboganous sections silled the people of the tester poles as the people of the cight poles according to the number of poles or peter sed for the ranging probable. Similar sections are found mong the Italia, and it may be that the fabric are sold-division of that evide. Their headawn are called Filliagedon. They dant this does from higher castes into their ranks. Their headawn are called Filliagedon. They dent the fabric headawn and the call this of the fabric section of their two may make a fabric sections of the fabric headawn and the fabric headawn are called filliaged as the fabric section of the call of the fabric section of the call of the fabric section of the call of the called fabric sections of the call of the fabric sections of the call of the called fabric sections of the called fabric sections of the called fabric sections of the called fabric sections of the called fabric sections. They have been called fabric sections of the called fabric sections of the called fabric sections. cant triles.

Lix (6 --U programble ) Insuppan (63-501) From u err original section of the Ballies, lot they have now der hyed into dividux cord Day seem to have been called Junapyan because they manufactured gunsy lags.

of hemp (Telugu, Janapa) fibre—In Tamil they are called Saluppa Chottis, Saluppan being the Tamil Jan.-Kal. form of Innappan—Some of them have taken to calling themselves Désay is or Desádhipatis (rulers of countries) and say they are Bahyas—They do not wear the sacred thread. Widow marriage is not permitted, but their girls are generally married after puberty—The caste usually speaks Telugu but in Madura there is a section the women of which speak Tamil and also are debarred from taking part in religious ceremonies and therefore apparently originally belonged to some other caste—[OR 1891, paras—177, 478, North Arcot Man, Vol I, p. 227]

JANDRA-Same as Devanga

JANGAL-TITI--Literally, 'forest easte,' bird entohors and sollers See Kattu Mahruti

Jangam (102,121)—Strictly speaking a Jangam is a priest to the religious sect of the Lingayats (q r), but the term is frequently loosely applied to any Lingáyat, which accounts for the large numbers under this head. Jangams proper are said to be of two classes, Pattádhikáris, who have a definite head quarters and Charamurtis who go from village to village preaching the principles of the Langay at soct, and they are said to have five Muthudhipatis or religious heads at five places in the Bellary district, where the Linguists are most numerous. Many Jangams are priests to Sudras who are not

Inngayats, others are merely religious beggars, and others of them go in for trade

JANAI—Savara priests, also a title of the Tatupus

Jatapu, Jata (75,719)—These are a civilized section of the Khonds who speak Khond on the hills and Telugu on the planes, and are now practically a distinct casto They consider themselves superior to those Khonds who still eat beef and snakes, and have taken to some of the ways of the castes of the plans. For example, they sometimes marry their children while they are still infants and they discountenance widow marriage, and where they allow it the widow may only marry her late husband's brother. They still, however, permit divorce and divorces may marry again if the second husband pays the first the expenses he originally incurred at the woman's wedding. They are nominally Hindus, but they also worship the aberiginal goddesses especially one called Jakara and sacrifice. buffalors, pigs and gonts to them. Some of them have bought the privilege of wearing the sacred thread from the Maharua of Jeypore. They employ men of their own caste as piests. They generally burn their dead, but those who have died of snake-lite are builed. They are said to have some twenty exogamous septs, of which Konlaka (arrow), Konda Gorri (hill sheep), Kutraki (wild go it) and Vinka (white ant) seem to be of totemistic origin. Their titles are Janni, Sumanto, Mudali, Dora and Natko

TATIRITULU—A class of beggars in Cuddapah clubbed with Dasari Jati-iillai—Laterally, 'servant of the caste', entries of this term were clubbed with the caste which was indicated by the other entries in the schi dules. See also Dévangu

Tativ(Riha—Beggars who beg only from Bráhmans Clubbed with Dásari See Andi Taura (49)—This is a small caste of workers in Inc., in Oriya, jau means lac Jawanaki (43)—Hindóstání-speaking dealers in glass, etc., from Bombay Jetti (1,481)—A Telugu caste of wrestlers and gymnasts [Tanyore Man, p 184, Rice's Mysore Gazetteer, p 326 ]

IINIOARA—A sub caste of Muc'chi [North Arcot Man, Vol I, p 240]
JIYIAKULAN, JIRRU (Bellary)—A class of Canarese drummers and flower-sellers, who are usually Langáyats

Jogi (15,878)—A caste of Telugu beggars and pig-breeders See Andi Jonagan (8,646)—Musalman traders of partly Hindu parentage. The word is from the Tamil Songam, which means Arabia, and is not strictly the name of any Musalman tribe but is a loose term. applied by the Tamils to Musalmans of mixed descent JULAHA (3)—A weaving caste from the Panjab

K.Shadi.—A class of Telugu wood-cutters A sub caste of Mala Kabbéra (19,774)—A caste of Canarese fishermen and cultivators Perhaps the same as Bestha Kabbili, Kablici.—A sub caste of Bestha, agricultural labourers.

Kádan (789)—A small aboriginal hill tribe found in Combatore and Malabar [Combatore Man, Vol I, pp 407-9, Buchanan's Mysore, etc., Vol II, p 45, Madras Museum Bulletin, Vol II, No 3, pp 131-151]

Kodi Konton (2000) The Caste of Canarese fishermen and cultivators Perhaps the same as Bestha Kabbility Andrews Museum Bulletin, Vol II, No 3, pp 131-151]

Kadu-Konkanı (286)—Literally, 'the bastard Konkanıs', as opposed to the God or pure Kon-is They are usually traders

kams They are usually traders

Kádukuttukuavar—Laterally, 'one who bores a hole in the ear' Kaduppattan (19,493)—A Malavalam caste of palanquin carriers and teachers of the vernacular.
[CR 1891, para 506]

Kafir (8)—Territorial A synonym for Kuravas

Kahar (208)—A Bengal caste of boatmen and fishermen.

Kaikólan (316,762, M. 1)—A large caste of Tamil weavers found in all the southern districts Kaikolan (346,762, M. 1)—A large caste of Tamil weavers found in all the southern districts. The name is also returned in considerable numbers from Ganjám, Vizagapatam, Gódávari and Nellore, but it is not clear whether these Kaikolans are the same as those in the south. [CR 1891, para. 475; Buchanan's Mysore, etc., Vol. I, p. 474, Chingleput Man., p. 33, North Arcot Man., Vol. I, p. 227]

Káji (42)—An occupational term, meaning a judge and priest among Musalmans

Kakirekkayádu—Beggars who beg from the Mutráchas, clubbed with Mutrácha

Kalaktóttadi—Literally, 'a polo-dancer' a Tamil synonym for Dommara

KALAL-A Hindostani synonym for Gamalla

KALARI (Vizagapatam Agency)—A sub-caste of Sondi KALAVANTA—A synonym for Bógam KALIFA (1)—A Musalman title

Kálingi (126 546)—A caste of temple priests and cultivators found mainly in Ganjám and Vizagapatam whither they are supposed to have been brought by the Kálinga kings to do service in the Hindu temples before the advent of the Bruhmans They speak either Oriyá or Telugu They have two sub-divisions, the Kintali Kálingis, who live south of the Lángulya river, and the Burgafa Kálingis, who reside to the north of it, and the customs of the two differ a good deal There is also a third Kal

section, called Passiri or Bevariat, which is composed footesates from the other two. Except the Killagh of Mohkals gam in Yizarapatam, they have breadness called Kipatabali's or Ristion. They also have prices called Kulturians, each of whom sees to the spiritual needs of a definit group of villages. They are divided into several ecopamora givens, each comprising a number I fam lies or seases,

They are divided into several enorganous gives, each comprising a number I fam lies or seases, some I whole (such as a knowle, a lady bird, and Hart-labelin, the I-new dyness tree) are I internition right. Each section is said to worship its totum. Marriage before proberty as the rule and the earls or immarkable for the proportion of its girk under 12 years I age who are married or widowed. (See Disgram Ko. 16) Wildow marriage is not recognized by the Burnqian Kollingis, but the Kintalia Revigil Mort is A meal, it wermonies at the welding of widow differ from those at the marriage receive allow it. A mean, in everyonic within wealing or whose duties ricci make as the marriage of maid. Some turnering art in placed on how olds which is then put over pot of write, if the occasiony takes place are this. The blading portion of it is the typic of sufficience-durated string to it woman writ. The Kellingus pay special reviewed to Bri Beldalariais. and Chaitraya. Some of the cashe officials in temples, went the sward thread, and cell themselves Beltimean, but they are not received on tarms f quality by other Bulhmans. All Kéhingis burn their dead, but staddhas are per formed only by the Ki tali sub-division. They will cut mutton, fish, wild bear and deer but will not tak their food in y but Brikman house. The Baragain Killing's do not shave their heads in front. Killing's nomen war heavy bangine i france, silver ball-metal and gives extending from the wrist to the clow "The titles of the casts are Natida Niyarin, Chowdari, hassly, Podhao, Jeuna, Brigi and Maiko.

Kattin - A sub-casts I Cheruman.

Karlant suppuras — Literally beggar who beats himself with stone A synonym for Mondi.

Kallan (485,019)-- A numerous cests f and chiefly i the districts of Madura, Trickinopoly and Tanjore The nam his rully means this and this cente and the Maravane and Agazundaiyans are responsible for share of the crime for the crime for the crime for share of the crime for the strength in these. In 1897 the Impector-General of Princes reported that nearly 43 per cent of the convicts in the Medican Juli and 30 per cent of those in the Palamorthal Juli in Theoretily belonged to one or other these three centses. In Theoretily is 1897 131 cettle-dusts were committed by most no one or other I these three exists. In Timerelly in 1894 151 exitle-theirs were committed by more three three scales against 47 by members of others, which is one theft to 1497 if the perchation of the three bodies against one to 27,850 of the other carter. The extinction of their ordinately in Trieshnoply and Markor were also bed. The Kallan had until recently regular system of black mail, called Kadliferal, under which such rillings paid certain faser the except from their. The consequence of being in treats with their approment quickly followed in the shape (certificity in the content of the co first in house. In M dura, the villagent recently stronk against this extortion. The agnitation was started by man of the fidely no endephere cates, which naturally suffered greatly by the system, and continued from 1953 i 1896. The methods of the villagens were determined and complete. They had need up, a which thousehold attended, and toke onto their length to pay more lark mail t Kullans they established founds to compensate those he lost their exists, or whose houses were bent down in consequence; they arranged to partic their villages at night with satchers of their ore; it they promided home to be consided to carry the alarm from Illing to village in sense of their), and they recentled a calls of their to be paid by those who did not turn out in naverse to the horns. Some of the Killings and their land and left their villages, but there showed fight. Birots and bloodshed followed, but the villagers triumphed.

nonovers, out the villagers intempole.

Th Chok out by of Ladjers seems to have been the original bode of the Kalkus before their nitgration to the Philips Mingions after its conquest by the Choics about the severath century A.D Bes in Tanjore they he been greatly influenced by the numberoes Brishment there and have taken a sharing their heads ind conjudgment Britansians as priests. At their verdilings also, the brishegrous into the sharing their heads in demonstration of the contrast of the scale in lidenty have not

been last enced in this way and are consequently more interesting

In Madara, the hallens are divided into ten mai endopamous sub-divisions, which are territorial in origin. These are (1) MN adds. (3) Simbalizadia. (3) Volktronda. (4) Malifictori nide. (4) Pikarori. (4) hasdrandnikkan or Kunan-fetal-oria, (7) Kand-dri. (6) Purandia-add. (9) Temulai-add and (10) Pikaya-bida. The termination and a mean country These sections.

are further divided into exogenment sections called expreptur Some of these reperhaps worth noting. The Mill field Kallans have three sections called terms, or strosts, manually Vadalka-teru (anoth strost), Kilkita-teru (sent street) and Terka-teru (south street) the state of the s

mail. All Kalkers per on secred select the usual mark of Sairti , on fertire occasions, but they are nevertheless generally Valaksavitse. The deed are wastly buried and it is said that at forerais

cheroots are handed round which those present smoke while the ceremony proceeds. Kallans will eat Kal.-Kam. The hendman of the Puramalai nadu section is said to be with Marnyans but not with Valaiyans installed by Idaiyans (herdsmen) from a certain village, but what the connection between the two castes may be is not clear, and considering their respective occupations it is odd that there should be any at all [CR, 1871, p 156, CR, 1891, para 33), Janjore Man, pp 191, 193-5, Madura Man, Part II, pp 44-56]

KALLANGI—A sub division of Palli They are Tamil cultivators and agricultural labourers in Chingleput Their title is Reddi

KALLAN-MUPPAN-A sub casto of the Malabu Kammulans, the members of which are stoneworkers.

KAILATTIKURUP-A sub-division of Ambalavasi which sings in Bhagavati temples

KALLAVILI (Madura)-Literally 'the Kullan's fence' A sub custe of Palli

KALLOYI-A beef-eating sub tribe of Porojas

Kallikhotti-Interally, 'a stone mason' A sub-caste of the Malabar Kammalans which works in stone Some of them wear the thread

KILUGUNTA-A sub caste of Kalingi

Kamma (973,723) All four of these large castes closely resemble one another in Kapu or Reddi (2,576,448) appearance and customs, and seem to have branched off from one Telaga (382 677) and the same Dravidian stock Originally soldiers by profession, they Velama (436,327) are now mainly agriculturists and traders, and some of them in the north are Zamindars

Kápus, Kammas and Velamas The Kammas and Kapus of the Madura and Tinnevelly districts seem to have followed the Vijanagar army south and settled in these districts when the Náyak Governors were established there. Their women are less strict in their deportment than those of the same castes further north, the latter of whom are very careful of their reputations and in the of the same castes number norm, the latter of whom are very careful of their reputations and in the case of one section of the Kammas (Illuvellant) are actually gosha like Musalmanis.

The Kapus are said to have toterustic septs or gottras. Three of these are Kodi (cock), Mekala (sheep) and the Tangedu shrub (Cassia auriculati) [OR 1891, paras 309, 360 and 366, Nellore Man, pp 207-208, Kurnool Man, p 138, North Arrot Man, vol. 1, pp 214-217]

Kammalan (496,696, M 1)—The artison classes of the Tamil country are called Kammalans.

while in the Telugu districts they are known by the Telugu equivalent Kamsala, and in the Canarese tracts by the Sanskrit synonym Panchala. The customs of the community in these different areas resemble one another closely enough to make one note sufficient for all three. In all three regions they are divided into occupational sub divisions according to whether they work in gold brass, iron, wood or stone, but a man frequently works in more than one of these materials, and even changes his sub-division and there is no bar preventing inter marriage or inter dining among the different sections The gold-smiths are called Tattan, Kamsali and Akkasale in the Tamil Telugu and Canarese districts, respectively, the brass smiths, respectively, Kannin, Kanchari, and Kanchugara, the blacksmiths Kollan or Karuman, Kammora and Kammora, the carpenters Tag'chan Vadrangi and Badogi, and the stone-masons Kal-Tac'chan in the Tamil country and Silpi in the Telugu and Canarese districts

As a caste (though some sections form exceptions) they deny the pitestly superiority of the Brahmans and the efficacy of their services at religious coremonies, and employ their own folk as purchits. In this they resemble the Lingiyats, and consequently the Kammalans, Kamsalas, and Pánchálas, the Lingáyats, and the five essentially Lingáyat castes of the Banajigas Gaulis, Jangams, Kannadiyans and Sudars do not come within any of the groups in the Subsidiary Table in this chapter,—all of which are based upon the degree to which the various castes employ Bráhmans as purchits and carry pollution,—and have been placed in a group by themselves at the end of the Table as castes which deny the sacordotal authority of the Brahmans

The Kammalans, indeed, not only deny that the Brahmans can claim priestly authority over them, but go one better and state that they are superior to Brahmans in origin, since whereas Brahmans only claim to be descended from the Rishis, who were mere mortals, they themselves were sprung from the five faces of Viswakarma, a god and the architect of the gods, and so are of divine parentage. They usually call themselves Viswa Brahmans to emphasise this exalted pedigree. This claim of theirs to rank above all other castes has led to roots and cases in the courts, and was as vehemently asserted as ever at the present census, and, though anything which might tend to revive the bad blood to which it has led is to be deprecated, it seems necessary to shortly set out a few of the obstacles to the recognition of their superiority to the rest of the community which the Kammalans do not appear to have yet surmounted

They base their claim upon three things—decisions in the courts of justice, some sentences in the Védas, and certain passages from the Mulastambam and the Sulpa-sastram (two works on architecture), the Payra-such and the Kapiladvipam (controversial books on the abolition of caste) and the poems of Vémans, a Telugu Sudra poet The decisions in the courts, as was to be expected, merely state that Kammálaus are to be allowed to perform such rites as they choose without molestation. As to the Védas, it is not only the Kammálaus who can quote scripture for their purpose, and these writings were, moreover, compiled long before the present caste system was originated, so that chance sentences in them are of little weight in the controversy The other books adduced in evidence are not authoritative

or sacred works

There can be no doubt that the Kammalans' claim is of comparatively recent origin. The inscriptions of 1013 A D , referred to in paragraph 464 of the 1891 Census Report show that at that time they had to live outside the villages in hamlets of their own like the Paraiyans and other low castes, and a later one since translated (South Indian Inscriptions, Vol. III, Part I, page 47) gives an order of one of the Chola kings that they should be permitted to blow conches and beat drums at their weddings and funerals, to wear sandals and to plaster their houses, and so shows by implication that these luxuries were previously denied them. The stone-working section are spoken of in the inscriptions as Silpachari, (dehari means a teacher or professor, and is a title usually now restricted to Brahmans), but the stone eculptors had some of them to carve the images of the gods and so earned a certain degree of recognition,

Kam-Kar (f) Chembitii borr), and Kipichici may only use a professor of sculpture. At the present day occurs of the hammellane bury their dead, which not an tipun outcom, and other Sidins at no not treat them as Berlanan, reacher subture them with the sessalience as they do Bethanan, nor certaing food or a ter from their handy, nor calling them in as purolit i their religious corresponse. [O.E. 1971, pp. 180-2 (M.E. 1971, pp. 180-2 (M.E. 1971, pp. 180-2 (M.E. 1971, pp. 180-2 (M.E. 1971), pp. 180-2 (M.E. 1971, pp. 180-2 (M.E. 1971), pp. 180-2 (M.E. 1971, pp. 180-2 (M.E. 1971), pp. 180-2 (M.E.

KANNIYAN-A synonym for Kammelan KAMPO-A Origi form of Kapu

Kamuela ( 1 883)—See Kamuelan Kamunchia (106)—Oriya cultivatora KATARKAY-A sub-casts ! Cheruman.

Kanakhun (30,001)—A Tumil accountant caste, known also as Karsam. [O.R. 1891 para-verts from Mas. Vol. I p. 40"] Kaverree -A h-da ision of lanolesta the members if which are workers in brass and hell

metal. See Kammallan Kamp (st (17)-A M salmen territorial name meaning person from Kandahar

Kurprakes-A sub-cost of Halfpark

ynonym for Pask. KANGARA-Literally syrvent

K vi mist - A synonym for Dhatrara. f astrologers and horbalists. [C.R. 1891 para, 450;

A WEAR A STROUGH TO DESCRIPE.

Kaniwan (13,264)—A Molaysiam of f astrologous and horbalists.

Maleber Man. V. I. I pp. 129-112.)

Kaniyan (531)—A primitic forest tribe. See Mala-Arawan and Palyan.

Kannadiyan (20 975)—A Canaresc — etc of sliepherds and cattle breeders, who are probably a civilized section I th Kurimbas. In the My-ore State, here they are immigrants, they are known as Gaulta. At they weldings fire many ed women are selected who are required to bothe as each of the as tendis. As these weakings in result of a cover are selected no the requires to learn as each of the cover and the cover of the cover Vol I p. 224.

-Bam es Bleetriem Karmin B

Karris A sub-cast f Kammalan, the members of high do braziers' work.

haroes (15)-Territorial. hirm (20)-Territorial. A T und frem of Kafir

AT But from of Kapr Kappilyan (20,005 M, 20)—A Concrese collitering costs found in Madera. See Anappan. Kapn (25,2446)—The prest cultivating cost of the Pringer country from Kanna Kapran Country from the Concrete Concre

Karaiyan (16,198)—A Tamii fishing casir Compare Patianevan and Sembedava Lagur as Parratu—A sub-casts of Ambala asi, the men of which sing and dance in the

traples of estation of the uniter defines.

traples of estation of the uniter defines.

Examples of estation of the uniter defines.

Examples of estation of the uniter defines.

Examples of Malayrille; clubbed with Velicia of Malayrille; clubbed

KIRLWALA-A sub-casto f Kamasla. Three are blacksmiths, but do not wear the secred thread

like other Kamealas.

KRMALA—A sub-cardo [Kannala. These are blackentits, but do not were the secred kreed like older Kermala.

Kathanta (1878)—A hund possibilitation fractivative in Malaker. (CR. 1951) pare. (21] Kathanta (217)—A. Then wereng exist found chiefy! (Goldren). Kreen masses as ear that the control of the control o

seven sub castes called after the seven nadus or villages in Madura in which it originally settled In Kar.-Kod its ceremonies, etc., it closely follows the Hamagans Its title is Pillai

KARUVAN—A corrupt form of Karumán

Kasayı (885)—Interally 'butcher', a Musalman occupational term.

Кавича от Кавила (Nilgiris)—A sub-tribe of the Irulas

Катакаралі—Interally, 'forest dwellers', a class of Telugu beggars — Clubbed with Yerukala

Katasan (1,811)-A small caste of basket makers and lime-burners in the Tinnevelly district has at least two endogamous sub divisions, namely, l'attamkatti and Nittarasan Widows are allowed to remarry. The dead are buried. The social position of the caste in above that of the Véttuvans and they consider themselves polluted if they ent food prepared by a Shanan, but they are not allowed to enter Bindu temples, they worship devils, and they have separate washermen and barbers of their own, all of which are signs of inferiority. Their title is Pattanikatti, and Kottan is also used

Катси (Н 7, M 13)—A territorial name meaning a person from Cutch Katike (1,451)—A small caste of Maráthí butchers

KATIFAFA—A class of Telugu beggars who beg only from Gollas probably a sub-caste of Jógi

Katorauto—A sub-caste of Odiya the members of which claim to be Kshatriyas

KATTAVARÁYA-VAMSAM—A synonym for Vannán

Kattu-Mahratı (1,794)—A tribo of Marathi bird-catchers, pig breeders and beggars also called Jangal Jats and Kurnvikarans (bird men'

Kattu Nayakkan (2,486)—A Malabar hill-tribe found chiefly in the Wynaad taluk

KAVALI—Literally, watchers', these are generally Lungayat Boyas in the Telugu districts and were therefore clubbed with Boya

Kayandan (9,051)—A title of Konga Vellálas, Kurumbans, Anappans, etc Kayarai—A Tamil synonym for Balija, probably a corrupt form of Gayara

Kavutiyan (5 673)—A Malayalam caste of barbers who shave Tiyans and are purchits to them The name is also sometimes generically applied to the barbers of other castes, but in such cases the

name is also sometimes generically applied to the oursers of other cases, but it such cases the name of the caste is prefixed to it, for example, Tao'cha Kávudi, etc

Káyasth (741)—A Bengal writer caste [Risley's Castes and Tribes of Bengal, Vol I, p 438]

Kéla (138)—A small caste of Onya jugglers and mountebanks Their women are often

[South Canara Man, Vol I, p 171] [CR 1891, para. 515] Kelası (7,712)—A Canarese barber caste

Kevuto (30, 396) - An Oriyá fishing caste

Kuan (8)—A title used by the Fathan tribe of Mussimans Kuandra—Same as Kondra

Khárvi (4,123, M 2)- Maráthi-speaking fishermen found in South Canara Vol I, p 168] South Canara Man .

KHASA-Male domestic servants of the Telugu zamindars, clubbed with Telaga

Khatrı (1,227, M 2)—A small caste of sılk-weavers alhed to the Patnúlkarans 1891, p 247, Rue's Mysore Gazetteer, p 335] Mysore CR.

Khilji (1)—A Musalman tribe Khopálo—Same as Bávuri

Kh6dura (4,417)—Manufacturers of the brass and bell-metal bangles and rings ordinarily worn by the lower class Odiyas Their headman is called Nahako Sahu and under him there are deputies called Dhou: Nahalo and Behara There is a fourth functionary styled Aghopotina whose peculiar duty is said to be to join in the first meal taken by those who have been excommunicated and subsequently readmitted into the caste by the caste pancháyat A quaint custom exists by which honorific titles like Sénápah, Mahápátro, Subuddhi, etc., are sold by the pancháyat to any man of the caste who covets them, and the proceeds sent to Púri and Pratábpur for the benefit of the temples there—It is said that the original home of the caste was Orissa and that it came to Ganjám with Purushóttama Déva, the In its general customs it resembles the Badhoyis Mahárája of Púri

Khona (952)—A low caste of Oriva cultivators

Kh6ja (11)—A Musalman tribe of traders from Bombay [Journ Anthr Inst , Bombay, Vol 11.

1873 pp 402-407 ]

Khond, Kódu (316,558)—A hill tribe in Ganjám and Vizagapatam Much has been written about them, but from reports received it seems clear that observers have in some cases been too ready to attribute to the whole of the tribe customs which are in reality only locally observed. A people which is split up, as they are, by hill and jun, le into communities which cannot easily communicate which is split up, as they are, by nill and jungle into communities which cannot easily communicate with one another naturally develops a considerable diversity in its ways. I have, however, no sufficient materials for any account of them which could pretend to be complete. [CR 1871, p 209, CR 1881, Vol 1II, pp 68-70, CR 1891, para 399, Ganjám Man, pp 65-87, Fizagapatam Man, pp 87-98, Macpherson's Report on the Khonds Dalton's Ethnology of Bengal, Madras Journal of Science and Literature, Vol VI, pp 37-46, Vol VII, pp 136-7, Taylor's Catalogue Raisonné of Oriental MSS, Vol III, pp 467-8]

Knovpáron. A sub casta of Odive or Orige.

Knownarro—A sub caste of Odiya or Oriya Oriya Zamindars get wives from this sub division, but the men of it cannot marry into the Zamindars' families themselves They wear the sacred thread

and are writers by profession
Khovhuválo—Probably the same as Khodálo, clubbed with Bávuri
Kíchagára (33)—Canarese basket-makers and beggars

KIDABAN -A synonym for Tolkollan

Killekyata (337)—A small caste of Canarese beggars allied to the Jogis or Helavas

Kinaikkara.—Kirai is a kind of vegetable, and the word is an occupational name meaning 'vegetable man' Kiraikkarans are usually Agamudaiyans in Combatore, where the name was returned,

and so were clubbed with Agamudaiyan

Kodagu (84)—The vernacular form of Coorg a tribe peculiar to the province of that name
[Richter's Castes and Tribes of Coorg, pp 19-50, Journal of the Asiatic Society of Bengal Vol. LXX,
Part III, No 2, 1901]

Cod.-Kom.

Kónazz (I) - Unrecognizable.

Kontraka—Lairelly betel vice men; an occupational term. The persons who gave it as their cente returned their parent-tongue as Tandl and their tribs as Néyakkan and were therefore clubbed with Pallis.

Konu-A remercial form of Khond.

Konégo-Same as Kahar

Koranaro A sub-casto of Kevuto. [See Kalbarta | Risley' Tribes and Cooles of Beneal Vol. I

75 / Korantris—A sub-caste f Ballys.
Κότι (Λακιταρτ)—They are cellulations, and the name seems to be a mutake for Kápa.
Κότι (Λακιταρτ)—An Oriya cast of hill sultivators; same as Kukkundi.
Κοταπισκι (ακητά Αργασμα)—An Oriya cast of hill sultivators; same as Kukkundi.
Κοταπισκι Αναδρασμα (Udlys.)

Kolis-Ban as Kolayan.

Knikan—A sub-sate of Sendi. See Kalari. Knikan (\* 6)—An Onya sast found in Sanjan. Probably sub-sasts of Gausio (g.s.). Kolayfa (1889)—The word is derived from Gella and Ayan, both meaning sowher

enwhen). casts is found calledy in the Keanragod talak of South Canara and I the northern part of Maistar I South Malabar t is called Units. Its traditional compation is herding cowe and it claims the privilege of employing stills and give to special illinon templose, but at present it one of its second-or more manufactured in the control of the second-or more manufactured in the control of the second-or control of the second-or control of the second-or control of the Nayara, and Nayar nor may sarry its women, but the offerpring of such annous sounce data this sear, privileges in the isemples as pure-bered Köleyána. At the sum time the Elayada and Móssecka, who will serve as priests to Mayara, will not do so for all Kolayana and none of the outset have taked one purchists who are called Poduvans. Yes they will not set with the Marayan temple servant casts. They follow the Haramakkuttáyan lew

Rall (1 607)—A Bombay casts of fishermen and bostmen in South Casara. Also low class of Bengal wavever found in Ganjalos.

Khiyan (4,826)—A weaver casts the members of which were originally Parsiyans, but now do not cut ar internarry with that casts. See Parsiyan.

Korray-A sub-division of Kammilan Koxáro-A sub-caste of Badhóyi which does bleckszulthe' work.

Another—A sub-case or isology which does becausing we were.

Rémaid (45,184)—Telegro-speaking trades frond in every district in the Presidency and also in
the Onited Provinces and Hombay. In the Telegro district, where people are easy-paing in such
matters, they seem to be treated as Valuyas, and they are shown as such in the Subdillary Table
in the Chapter but in the Tabill districts their claim to rank as two-born in q actioned. Three in this Compress out in the Tamil destructs their cities to realize at two-co-term is q estimated. There opinis which show them to be of Dravithan origin; are their addressions to the centron of obliging a boy to many his maternal uncle's da gibtor, however maternative also may be ( practice which is concentrated by the property of the Property of each are given below -

Gótra.	Tolera.	Office.	To/es
Anapa kula	Anapa Anumalu (Leble)	Pus'cha kula	Puo'ahakáya (Citrullar soloryutkis).
Chintys-kula	Chiata (Temerania Indice).	Usira-kula	Unirika (Endlise officentis).
Pippala kula	Gajapapalu (Pyw	Talasi kula	Telsi (Orynam acarira)

Images).

The Koushad on of sources, admit that these are totens, and explain the reversors paid to them as sunday other ways. The caste is divided into two main endogeneous sub-divisions, the Gavers and Kallaga Konatis. A section I the Gavers as them in endogeneous arbidrations, the Gavers and Kallaga Konatis. A section I the Gavers are library in the stress of the control of the control of the control of the control of the control of the control of the Gavers and the Gavers are the Gavers and the control of the Gavers of the G identified with Al 1 mg or tiany who is the same as PAPAS, the wife of New. The therears still worship hamilanna as their patton detay and that that their same is drived from G wit, who is identical with her The Kilinges are said; be called after the hingdom of that same which foresety comprised the present Garpinn, Visagnatum and Golderad divincts. The Garriers are strice grantians while the Kilingers are not a particular to h. in other respects their external and originate divincts. The Garriers are strice grantians while the Kilingers are not particular to h. in other respects their sections declay research on such the action and the souther and are modelled on those of the Britaneauth. Bestide these two make adolgunous shid-fristions about the draw of the Britaneauth constant more extrapolously than the others and for this

sho follow in creats of the Detarmandest common more erropations, than the others and for this framen keep part from the rest of the cents.

The more of the Edmits have written in t protest gaths two statements made in paragraph 488 of the 1891 Course Report sarely (1) that the word Kómatil is usually erropeed t bear the amonophrometry meaning t for-cained, and (2) that at their weddings Kómatis prosent betel helf and set to the boal-calling chuckler one of it Maligna. What he real derivation of the word Kómati set yet.

be is a question which has led to much ingenious speculation and cannot be said to be yet settled that the 1891 report said was that 'fox-minded' was one of the 'usual etymologies'. Whether Whether it is philologically correct or merely the outcome of the natural unpopularity of a money-lending ciste is The statement about the presentation of the betel leaf and nut seems to be accurate, another matter though no doubt the custom is not universal. It iests on the authority of Sir Walter Elhott (Transactions of the London Lthnological Society for 1869), and Major Mackenzie (Indian Antiquary, Vol. VIII, p. 36), and in a footnote on p. 55 of The Original Inhabitants of Bharata Varsha or India. Dr Oppert states that he has in his possession documents which confirm the story It is said that now-a-days the presentation is sometimes veiled by the Komati concerned sending his shoes to be mended by the Madiga a few days before the wedding, deferring payment till the wedding-day, and then handing the Madiga the leaf and nut with the amount of his bill [CR 1871, p 143, CR 1891,

para 455, North Arcot Man, Vol. I, pp 205-206] Коммил-A begging sub casts of Madiga Konda Dora (88,715)—A caste of hill cultivators found chiefly in Vizagapatam It seems to be a section of the Khonds which has largely taken to speaking Telugu, has adopted some of the Telugu customs, and is in the transitional stage between Animism and Hinduism. They call them selves Hindus and worship the Pándayas and a goddess called Talupulamma Unusual items in their wedding ceremonies are that the bridegroom is bathed in saffron vater and that the táli is handed him by an old man. Divorcées and widows may re-marry. They burn their dead and perform funeral rites on the ninth or twelfth day. They drink alcohol and eat pork, mutton, etc. and will dine with Kápus. They call themselves Doras. [CR. 1871, p. 224, OR. 1891, para 400.]

KONDALAR (Chingleput)—A sub-caste of Vellála.

KONDALI-Cultivators and agricultural labourers in North Arcot, clubbed with Kapu

Kondi-Herdemen and cultivators alan to Erumáns who are usually treated as a sub-caste of Náyar The Nayars may marry their women but will not eat with the caste

Kondra, Khandra, Kondora (5,796)—A fisherman caste of Ganjám Divorcées and widows may ry again Gosáyis are their priests. They drink alcohol and eat meat, fish and fowls. Their title 18 Móliko

KONE, KONNY-A title of the Idaiyans in Madura and Tinnevelly

Kongan (139)-A territorial term meaning a native of the Kongu country, that is, Salem and

Konkanı (1,822)-A territorial or linguistic term, meaning a dweller in the Konkan country (Canara) or a person speaking the Konkani dialect of Maráthi

Konsarı (1,728)-Oriya bell-metal workers

Koraga (5,109)—A wild tribe of basket-makers and labourers chiefly found in Mudbidri and in Puttur in the Uppinangadi taluk of South Canara [Buchanan's Mysore, etc., Vol. II, pp. 271, 272, CR 1871, pp. 313-345, South Canara Man, Vol. I, pp. 176-178, Journ Anthrop Inst., Vol. IV, 1875, pp. 369-376]

Koravan, Korama Korcha-See Kuravan Korono-Same na Karnam

Konti (Ganjám)—Interally, 'a wood cutter' A sub caste of Badhóyi Kósangi—A synonym for Mádiga

K6shta (55)—A Central Provinces caste of weavers

K6shta (55)—A Central Provinces caste of weavers

K6ta (1,267)—A small tribe of artisans and drummers on the Nilgiri Hills [Breeke' Prim Tribes,

pp 40-47, Nilgiri Man, Vol I, pp 203-207, Madras Journal of Science and Lit, Vol. VIII, pp 106
107, Indian Antiquary for 1873, p 32, Madras Museum Bulletin No 4, pp 185-206] Probably the same as Kótégára

Kotagara-Canarese bricklayers in Bellary

K6tarr (1,495)—Domestic servants They claim to be an independent caste, though some regard them as a sub-caste of Bant [South Canara Man, Vol I, p 180]

Kôtégára, Kotelava (6,981)—Cunarese cultivators and shop keepers [CR 1891, para 354, South Canara Man , Vol I, p 163 ]

Korray-An occupational name, meaning a bricklayer Returned by some Pallis in Coimbatore district, and clubbed with Palli

Kottiva (12,333)—Oriya cultivators found mainly in Vizagapatam Agency [CR 1891, para 411

Korron—Literally 'a brass-smith', a sub division of the Malabar Kammálans

Kotwan (3)—A Čentral Provinces caste of village watchmen

Кота (5)—An occupational term meaning priests to Mappillas, clubbed with Mappilla

K6y1 (63,062)—A cultivating hill tribe in G6daviri [CR 1891, para 406, G6daviri Man, pp 88-91, OR 1671, p 227, Indian Antiquary for 1876, p 357, for 1879, pp 33, 219-221, Taylor's Catalogue Rassonné of Oriental MSS, Vol. III, p 464]

Kshatriya (80,311)—The second, or ruling and military, caste of the four castes of Manu Parasurama is said to have slain all the Kshatriyas seven times over, but 80,000 persons have returned themselves as such in this Presidency alone

Strictly speaking there are very few persons in the Presidence of the four castes of Manu Parasurama is said to have slain all the Kshatriyas seven times over, but 80,000 persons have returned themselves as such in this Presidence are very few persons in the Presidence are very few persons are very few persons are very few persons are very few persons are very few dency who have any real title to the name and it has been returned mainly by the Pallis or Vanniyas of Vizagapatam, Gódávari and Chingleput, (who say they are 'Agnikula Kshatriyas') by the Shánáns of Tinnevelly and by some Mahrátis in South Canara. In Tinnevelly Kammas and Balijas have also returned the name The figures are thus useless for any purpose

Kenauradava, Kenaurika—A synonym for Kelası Kuagar (9)—Unrecognizable

KUDAIKATTI-VANNIYAN-Interally, 'the basket-making Vanniyan' A name returned by some of the Kurnvas

Kudakan (2)-Territorial, meaning a native of Coorg

Kudaldesukara-A sub caste of Rajapuri

All Kom-Kud

## Kud.~Kur

Kudiya (A.033)—A Canaruse forest tribe in South Canara. [C.R. 1891 para. 418 South Greats., Vol. I, p. 175.]

., Yolf I, p. 173.] Kupturaar.— A sub-coate of Rajapuri, Konkani-speaking confestioners, who follow the Brithmaniwal constone.

sai onitions. [10 307 - A Markith-speaking forest tribs. [Sauki Gener Men., Vol. I. p. 172.]

Kutturkardan (Mafram and Tumorrally)—A sub-sew of Distryan.

Kutturkardan (Mafram and Tumorrally)—A sub-sew of Distryan and Markithan (Mafram and Markithan and

KUKANO-A sub-casts of Lohira.

Kukkundi (40)-Uriya cultivators and faharmen. LILLY-A syncoym for Kusavan,

Kuparras-Telugu-speaking Kummaras in Malabar

Kutura (3) - Unrecognizable Kuluvan (483)—A small cents of Telugu beggars and pig-breeders akin to the Kuravas and

verstable-slan

Jogia, found only in the Tinnevelly district.
Kunine Kamerat A synonym for Mahreiti

Krusia Krusiani.—A systorym for Mahriti.
Kumbiar (34 44)—Comarces poties. (CR. 1891 para. 563 Buchanan Morec, etc., Vol. I, pp. 191 313; Morec CR., 1891, p. 491 Seek Orners Mcz., Vol. I, pp. 180. 313; Morec CR., 1891, p. 491 Seek Orners Mcz., Vol. I, p. 188.]
Kumbiar (180 180)—Twips poties. [CR. 1891 para. 563; North Arcel Man., Vol. I, p. 231]
Kumbiar (180 180)—Twips poties. [CR. 1891 para. 563; North Arcel Man., Vol. I, p. 231]
Kurziani—Returned by some Aurobase of American Selection.
Kurziani—Returned by some Aurobase of American Selection.
Kurziani Belian (chiber with Manil.
Kun Miller (Americania)—A synonym for Sungamurical chiber of Selection.
Kurziani (Americania)—A synonym for Kurzi.
Kurziania (Americania)—A synonym for Kurzi.
Kurziania (A. 216)—A editivating hill tribe in Maders. [C.R. 1891 para. 285; Madern Mcz.,
Paril Lum 3. 241

Part II, pp. 34, 30.] Konanua Literally

Oriva and Telago coltivators in Gaujan and Visage

ACTAVIDATION TO STATE A STATE OF THE ACTAVIDATE OF THE ACTAVIDATION OF THE ACTAVITY K RAME, KORIUM (100,318)—The Kuravas are given tribe found all country but abledy to Karnoni, Coimbators and Borth Arror Kuravas here usually been treated as being the same as the Tarticales. Both counter are wandering appaires, both live by basket-maki g and fortune-testing both speak corrupt Tamil, and both may have sprang from one original stock (It is noteworthy in this connection that the Yernkalas are said to call one another Karro or Kura.) But their names are not used as interchanguable in the districts where each is found, and there seem to be real differences between the two bodies. They do not intermarry or est source, and new even to be read substrates overwin his viv occurs. They d. Dol infarmany or sat specifies the Kennes are said to the piece of thread sealed in termonic water round the Index need at weddings; while the Fernikalas use assistance of black beads; the Kenness worthip B brakmanys, the sec of New, while the Fernikalas worthly Valunt is the form of Ventsideware and the wife Landmin the Kenness treat the gratifier set in a very consultantone mortgaging or elling their wires without companion to that the Fernikala worthly are particular bout the reputation of their worselshal, and

commiter it serious mattered any f them return home without an excert after smaset. The state of this year accordingly show Yerskales asperately from Kuravas. The reports from the various districts, however give such discrepant accounts of both castes that the matter is olearly in need of

distinct, however gives such discrepant accounts of boin center time are successful and artificially controlled the control from village, living is small bamboo high, which they carry with these, and substitute by feature-likely introduce see boring phy-breding and perty high. They has a kind of thiever's sleng known only to themselves. There is no love loss for the control of t

will according to the number of grain found on the ina.

Arringue are both infant and adult, but the wife is prareatly regarded as of small account and in a recent sace in the Nations High Court husband stated that b had sold on fine three wives in a recent sees in the Maries ingravare, nucescare uses to see as seed of time-time to find Ra 11. In maring, occurrony merely consists in typing threed control it timestic mond the woman's new feesting the relations and paying the bride-price. Among the Kongo sub-division this latter can be paid by instalments in the following way. Kurawa can marry his state of a gitter and when h gives his district in marriage he expects her to produce. Bride for how, life stater hashand lature can be just by instancents in the showing way. Assume can nearly use such a gitter and when a given be fixed for mixingly he expects here to produce "Intel for fixed." He sixter hasband concellingly pays like just of the Ra. 50 of which the bride-price consists at the weaking Realf, and Ea. 17 more such year until the sources because the standard by either party we payment of Ra. 19-3-9 to the other The Uppa Kawawa are said to tury their dead wader one of their kars. Mak they atternanted desert. On the third day after the interment today and part are there were least they afterward desert. On the tails day any to interment today and park are defined to me parts of the decessed. Discript only party possity may be an another of strong confirmation of the party possity may be an another defined at the party party and the party of the party

Kuric'chan (9,642)—Malabar shikaris [CR 1891, para 511]

Kur-Lin.

Kurikkan—A sub-caste of Tiyan Kurikkan—A sub-caste of Bogam, so called from the fact that its members were originally Kúrmáru—A sub caste of Bogam, so called from the lace that its moments well dancing girls attached to the temple of Sri Kúrmam, a place of pilgrimage in Vizagapatam See Dasi Kurni (15,325)—A corruption of Kurivanni from Kuri, sheep and Fanni, wool, the caste having the pay weake cotton and silk and also cultivate. They are also originally been weavers of wool I hey now weave cotton and silk and also cultivate. They are also known as Jádaru and Nésovandlu. They have two main sub-divisions, Hiré (big) and Chikka (exall). The Hires are all Langájats and are said to have 66 totenustic septs or gótras. Some of them are Included the stream of the str Their wedding ceremonies are carried out by widows only, and the woman is not afterwards

allowed to take a part in religious or family observances
Kuruba (206 286) These two have always b Kuruba (206 286) These two have always been treated as the same caste Mr Thurst Kurumban (154,959) (Madras Museum Bulletin, Vol II, No 1), thinks they are distinct have no new information which will clearly decide the matter, but the fact seems to be that Kurumban is the Tamil form of the Telugii or Canarese Kuruba, and that the two terms are applied to the same caste according to the language in which it is referred to There was no confusion in the same caste according to the language in which it is referred to There was no confusion in the abstraction offices between the two names and it will be seen that Kuruba is returned where Canarese and Telugu are spoken and Kurumban where the vernacular is Tamil

There are two sharply defined bodies of Kurumbans,—those who live on the Nilgiri plateau, speak the Kurumba dialect and are wild jungle-men, and those who live on the plains, speak Camerese and are civilized. The former have been described by Breeks and others, and in the Nilgiri Man. There is an everlined The former have been described by Breeks and others and in the Niljiri Man There is an excellent account of the latter in the North Arcot Man, Vol I, p 220 et seq, in which among other things a list of totemistic septs existing among them is given [CR 1891, para 496, Buchanan's Mysore, etc, Vol I, pp 274, 379-381, Breeks' Primitive Tribes, pp 48-66 Nilgiri Man, Vol I, pp 208-213, Madras Journal of Science and Lit, Vol VIII, p 107, Indian Antiquary for 1873, p 32, Madura Man, Part II, pp 64, 65, Madras Museum Bulletin, Vol. II, No 1, pp 38-43, Mysore CR 1891, pp 226-238, 219, South Canara Man, Vol I, p 164]

Kuruman (10,092)—A Mslabar synonym for Kurumban [CR 1891, para, 422]

Kurumban (154,959)—Seo Kuruba or Kurumban

Кикимо-Same as Kudumo

KURUPPU—Interally, 'a teacher', a synonym for Kávutiyan Also a title of Nayars and other as Also a sub division of Tiyans the members of which are usually masons Kuruvikaran—Laterally, 'a bird man', Maráthi-speaking bird catchers and beggars, known also

as Tangal Jatı and Káttu-Mahratı

Kusa—A sub caste of Holeya in the Udipi and Coondapoor taluks which speaks Canareso Kusavan (139,355, M 5)—Tamil potters. [CR. 1891, para 502, North Arcot Man, Vol. I, p. 231

Kittidi (8,536)-An occupational name meaning a rope dancer Usually either Dommaras, Paraiyas, or Kuravas

Labbar (106,793)—A Musalman caste of partly Tamil origin, the members of which are traders and betel-vine growers. They seem to be distinct from the Marakkayars, as they do not intermarry with them and their Tanul contains a much smaller admixture of Arabic than that used by the Marakkáyars But in what the exact distinction consists is a matter which remains to be cleared up [CR 1891, para 150, Tanjore Man, pp 153-155, Madura Man, Part II p 86, North Arcot Man Vol I, p 206]

Ladde-Same as Dúdékula

Lilligonda-A sub sect of Lingáyats consisting of Canarese-speaking Kapus or Vakkaligas.

Lambadı (44,439, M 176)—These people are also known as Lambanis, Banjaris, Sugalis, Tandas or Gores, and are a class of traders and cattle-breeders found largely in the Deccan Districts, in parts of which they have settled down as agriculturists. The accounts of the ways of the caste which have been given by different authorities are contradictory, perhaps owing to local variations, and require to be cleared up and reconciled. Two curious points in connection with the marriage ceremonies of the caste may be noticed. The women are said to weep and cry aloud at weddings which may perhaps be a relie of marriage by capture, and the bride and bridegroom are stated to pour milk down some snake's hole and offer the snake cocoanuts, flowers and so on Brahmans are sometimes engaged to celebrate weddings, and failing a Bráhman, a youth of the tribe will put on the thread and perform the ceremony [OR 1891, para 463, Nellore Man, p 162, Cuddinah Man, p 3n, Indian Antiquary for 1879, p 219, Mysore CR 1891, pp 228-230, North Arcot Man, Vol I, pp 244-5]

LAMPATA—A sub-caste of Sani.

Lianda—Literally, 'a troublesome fellow', a synonym for Mondi See Andi

LANGÁBI-An incorrect form of Rangári. LANKÉKÁRA-A sub caste of Mahráti

Lattikar (Salem)—A sub-caste of Vakkalıga

Linga-balija—A langáyat sub-caste of Balja [Norte Arcot Man, Vol 1, p 203]

Lingáyat (138,518)—A sect of Hindu reformers who deny the sacer lotal authority of the Brahmans and affect to reject all caste distinctions The reasons for the position assigned them in the Subsidiary Table in this Chapter are explained under Kammalan above The strength of the community has varied in a remarkable manner from census to census but this i due, not to any violent changes in the actual numbers of its adherents, but to the different degrees of success which have attended the attempts made to get them to enter themselves by their caste names (for in spite of their

Ldy -Mal, punciples cause do crist among them; rather than nevely as Lingdyst, which is strictly speaking a sectaman term and not in name 1 certa. The standard informity ages, them is Mr. C. P. Brown articl in the Lakes deepens of Linestone code Scenes vol. N. D. 184, but Mr. R. C. O. Carr. LCS., has a monograph regarding them in the pures. See also Minero C.E. 1881 pp. 285-210; C.R. 1881 para 439; Cht. 1871 p. 149 Devil. Mred Men. Vol. 1, p. 109

Lutai -A rub-case of Carolitiya.

Lorum (11)—A Central Provinces casts of onlivrators.

Lorum (11)—A Central Provinces casts of onlivrators, but a the matter is of clear they have been shown as must utiles.

Lohana (197)-A Bombay cast of traders.

Lohira (4 699)—An Onyl-speaking casts I from workers. Lohira bame as Nolya.

Louise-Laxy -A mb-tribe of Severa. See Arisi. Loniya (70)—A Be galeast of earth weakers and salt orders. Loriya (181)—Hill enitivators in Vizagapatan Agency

Leri (1)-L precognizable.

Miniatu-A sub-ent of the Malabar Ilurane.

Minias-A Tamil sam for Chakkiliyan, Manar v .- A sub-casto of Navas

Minary --A sub-cent of Major.

Minary --A sub-cent of Bostia in the Deccan district; said to be so called because thy I cotton with the bark of the Maddit tree (Marina Intelligence).

Madding of \$5,0,10) --Haign leader workers. [C.M. 1801 pers. 337 Buchanan Myser of Vol 1 p. 175 Myser C.R. 1891 pp. 234 234; Varia Arred Mas V.I.I. p. 338 ]

Marting --Care --Space In South Courts they speak I'll and are deal worshippers.

M DIVILA-Same Ages In South Canara they speak T in South Cenn Man Vol. I p. 10 ]

Magnya (243)—A small casts f Orly 61 of plate makers and childrin.

AH (MATRIA -- A sub-easte of Pino.

Enhanti (" 168)-A custe akin to the Koronos Karnama. The name is sometimes taken by persons excommunicated from other easter.

Mahor (81)—A Bengal casts of leather-workson.
Ms. A tribs I the Orlya Badhöyis.

MALE TO A DUAL TIPE 107 ADMINISTRATING PROBLEM CONTROL AND ADMINISTRATION ADMINISTRATION ADMINISTRATION ADMINISTRATION ADMINISTRATION ADMINISTRATION ADMINISTRATION ADMINISTRATION ADMINISTRATION ADMINISTR

of Ballya. See Anda.

Maratery (6)—Unrecognizable.

Maratery (6)—Unrecognizable.

Maratery (6)—Unrecognizable.

Maratery (11,114)—There are contrators in Vizagapatan ed abliviria and followers in Gauján.

They have two endogramous di usions, the M jights and the Hekha Majjolus, the members of the latter of which were the accrete thread and will not set with the former. In these contrators the place of the following the second of the contrators of the complex of the following the second of the following the second of the following the second of the following the second of the following the followin They have no titles.

Kain (1406 0")—Agricultural labourers and cotton weavers. In the Kistna district they be their own dancing girl railed Mills Bögnam, their own barbon known. Dahaddh, their own paket styled Mills Disarie and their own beggars, termed Pambalas and Mistigs They will not est meal squery and leaves and unit out our suggest, somest learness and littligs. They will not estimated prepared by Kanonias, Makanas, Muo chi or Midigas, and will not even use the same wells as the Middless, whom they despise for esting cardion though they sat beef themsel es. [C.R. 189] para. 1911. Artif. Arms Mes. Vol. I. p. 284.]

Middle-Armson, 130—A hill tribs reported to be the same. Pallyan. [M. teer. And or suff-

Halaiman (53 640)—A Tamil colitrating casts [C R 1881 para 436.]
Malaiman (53 640)—A Tamil colitrating casts [C R 1881 para 436.]
Marantan Mara VAr arms—Bam Malviell.

Marantan Mara Maranda Malange (4,505)—A forest title from insisty in Conlatore and living by hill onliveston and da
I bour They are good t generated that and another the switch the both I which they
will control bomboo booms for the anothering sport on in few booms. They redd I handet
thrown as Paties each of which has beedman, called Venhari who vertices the most substitute. thrown see frities each of which has beedman, called Venturi who vertices the usual whortly with it welfare of parchégats (bee of the punishments infinited by paschégats it to mak the nighticarry a heavy load f smal for some distant and then stand with it on hi bend and less for toughteness. They would plaif and Mistancous, the small population, but their period delig i Manakadiffiat a whom they secrifies four he and heep to the mouth i Mid. A man of the tribe arts as picture on these consulers, to therept he have of the offering his permyadite. A munical time that weeking reversionles is the highest of an loss rings to the bridge grown wrist. They will est and be all the located marking overs. Malaya (161)— Cameres cult the current sector of the Country of th

Malayahi (45 945)—Celtivators on the J radii and Shevarry hills ( lao alled Kanllam), who are presently development Tabili who has sakers it brings on the hills, and so have developed some few local contents perchant it hererafters, before are not challedly delimit. In Salera some 40,000 M laydil returned themselves thi year Veillen, which accounts for the large present deciling its the concluded strength is Mulevill and Karibian withit the hard-dreade. [Merconn.] Museum Bulletin, Vol IV, No 1, pp 62-3, Vol II No 0, pp 152-169, North Arcot Man, Vol I, Mal.-Mar. PP 211-14]

Malayan (6,007)—A cultivating hill tribe in Malabar [CR 1891, para 423, Buchanan's Mysore, etc., Vol II, p 252] Also a synonym for Malayalam Panaus Milipin (22 l'aujore)—Territorial, menning a native of the Maldive Islands Mila Biovi—Same as Malaya

Male, Malera-A sub-caste of Stamha [Mysore CR 1891, p 242]

MALE KUDUBI -Samo as Kudubi

Maléyava (239)-A Canarese speaking caste of beggars Sco Andi Mali (17,716)—An Oriya caste of vegetable growers and sellers and cultivators. Also a caste belonging to Bengal and Orissa, the people of which are garland makers and temple servants. (See also Ravulo). The statistics confuse the two. The temple servant caste wear the sacred thread and employ. Brilimans as priests. Their dead are burnt. Girls are married usually before puberty. Divorce by either party is allowed, but widow marriage is forbidden. They cat flesh, but do not drink alcohol. [CR 1891, pair 117, CR 1871, p. 225, Risley's Iribes and Castes of Bengal, Vol. 63.

II pp 60-63 ]

Markhan (> Bellury)—A Musalman titular name
Marka, Mulla—A synonym for Namdey or Rangari

Malt (1 A- 1 sub caste of Heggade

Malumi (188)—A Musalman tribe in the Laccadive Islands
Mancha (91)—A Musalman tribe in the Laccadive Islands
Manda—Laterally, 'a medicine man' It was taken as a sub-caste of Vogi on the strength of
entries in the 1891 caste index, but later enquiries show it to be a sub-division of Gósaji Its

members go about from village to village selling medicine
Mandri (6 South Capara)—Unrecognizable
Mangala (161,425, M 1)—The Telugu barber caste [CR 1891, para 467, North Arcot Man, Vol I, p 237]
Manilok (28)—Unrecognizable
Minilage Asynonym for and title of, the Parivarams, also means the headman of a village

MANII INI-A title of the Kolnyans

Mannan (31,614)—Also called Vannan Alow class of Malabar washermen who wash only for the polluting castes and for the higher castes when they are under pollution following births, deaths, etc. It is believed by the higher castes that such pollution can only be removed by wearing cloths washed by Mannans, though at other times these cause pollution to them. The washing is generally done by the women and the men are exercises devil dancers and physicians, even to the higher castes. Their women are midwives like those of the Velakkattalavan and Vélan castes. This caste should not be confused with the Mannah hill tribe of Travancore.

Confused with the Mannán hill tribe of Travancore

Mannell—A synonym for Konda Dora

Man Udaiy 15—A synonym for Kusavan

Máppilla (912,920)—A tribe of Malayalam speaking Musalmans in Malabai the people of which are either of partiy Hindu parentage or are converts to Islám [CR 159], pain 461, Buchanan's Mysore, etc., vol 11, pp 102-103 190, 200, CR 187, pp 172-174, Pharoah's Gazetteer, pp 512-7, bouth Canara Man, vol I pp 180-1, Madias Christian College Magazine for Iuly 1890, Madras Review for August 1896 and May 1897, Mr F Fawcett in the Asiatic Quarterly for October 1897 and the Indian Antiquery of November 1901 For accounts of Mappilla outbreaks see the Malabar Man, vol. I, pp 557-598 and Government Orders in the Judicial Department Nos 1267, dated 24th May 1894, 2186, dated 8th September 1894, 1567, dated 30th September 1896 and 819, dated 25th May 1898]

Marahkadu—A sub caste of the Telugu Pallis Marahkada—A synonym for Mogér

MARAKKALAN—A sy nony m for Mogér MARAKKAN—A sub casto of Mukkuvan

Marakkayar (4,651)—A Taunil-speaking Musalman tribe of mixed Hindu and Musalman origin the people of which are usually traders. They seem to be distinct from the Labbais  $(q \ r)$  in several respects, but the statistics of the two have apparently been confused as the numbers of the Marak-kayars are smaller than they should be  $[CR\ 1891,\ para\ 456]$ 

Marán — Same as Márayán

Marayan (338,703, M 1)—These people have frequently been described. They are mainly found in Madura and Tinnevelly and though they are usually cultivators they are some of them the most expert cattle lifters in the Presidence. In Madura they have a particularly ingenious method of removing cattle. The actual thief steals the bullooks at night and drives them at a gallop for half a dozen miles, hands them of eito a confederate and then returns and establishes an albit. The confederate takes them on another stage and does the same. A third and a fourth man keep them moving all that night. The next day they are hidden and rested, and thereafter they are driven by easier stages to the hills north of 'indura where their horns are cut and their brands altered to prevent them from being recognised. They are then often sold at the great Chittrai cattle fair in Madura town. For figures of the Marayans criminality see under Kallan. In some papers read in G.O. No. 535, Judicial, dated 29th March 1899, it was shown that though according to the 1891 Census the Marayans formed only 10 per cent of the population of the district of Tinnevelly yet they had committed 70 per cent of the discorder which had occurred in that district in the previous five years. They have recently figured prominently in the Anti Shanar riots in the same district. [Madras Journal of Science and Literature, Vol. IV., pp. 350-360, Madura Man., Part II. pp. 38-42., C.R. 1871, p. 156., C.R. 1891, para 336.]

Maayan (8,071)—Temple servants and drummers in Malabar. Like many of the Malabar castes, they must have come from the east coast as their name frequently occurs in the Tanjore inscriptions of 1013 A.D. They followed then the same occupation as that by which they live to-day! and

Har-Mus. appear to have hald tolerably high social position. In parts of North Malatar they are can (Wichan (gs.) [O.R. 189] para, 470]

Marsunt (3)—Unrecognizable

Afterial (1000) M. 1)—A torritorial name messaling native of Mirwiz.

Marsunta (64) Madrah—A Musalman trile, messaling saint,

Mirmon-Fologo beggers as he beg from Miles and Médigas. Chabbel with Mile. See And. tolerably high social position. In parts of North Malabar they are called

Matrix—came as atsongs.

Matrix (5.04)—In Vingspalam, these are hill cultivators from the Central Provinces who are Matrix (5.04)—In Vingspalam, these are hill cultivators from the Central Provinces who are the surface of the Central Cent the privage was construct upon their immune of some maps of makingages where they read they are said to said with those with those with the Profus, but suchos only with their own people Gandan, on the other hand, they are as parently earth weekers and induces. [C.R. 1871 p. 22] Maria (11)—A Westlams on expectional term, meaning prices (Many).

Minary Minister A. Borrision of Vetterna.

Mavilan (2,148)-A small tribe of shikarie and herballate. They follow M kkettäyam ad speak

corrupt Tulu. [O.B 1691 pera 444.] MAYAR-A sysonym for Kammilian.

Mirraras - A Malabar word for the Telugu Midigas.

Middara (20 683)-Canc-splitters and me makers in the Telegra districts. They re called Védakkárane in Tamil. In 6z jim the members of a section of the Telugu Méderes speak Origi and call themselves Oriya Millarus. Their existents differ from district to district In one they will employ Brahman purchits and prohibit video remarriage, while in the nort they will do neither and will seen out rain and remain. The better classes among them are taking to colling themselves. Belgis and stiring to little of Oceti. to their names. [Aeril Arrel Men., Vol. 1 p. 46.]

Mantale (3)—A Courtal Provinces costs of navergers.

Millichoheri (434)—A Musalman tribe in th Lacondivas. [C.R. 1891 pure. 461 ] MELADAVA-A sub-caste of Patramola.

Mekrikyan (10,137)—Literally musio man Musedans and denoting masters. See Dis-Rallhalla, Halassanz (78)—Hill substance in Prelabits village of Virevalli table of the Vangapains Agency who are reported to constitute casts by themselvy. They pollute by touch.

have their own priests, and out park but not beef

Mémon (335)—A Muselman trading tribe from the Bombay side

MERCH -Laterally superior man A title of the Nayara. Maria, MERANAY (25)-Descendants of persons who were reserved f th Morish recrifices but s ere record by Corerament officers

were rescend by theremeand officers

Mistra—A sub-casts of Chairful which speaks Konkani.

Mifflickin (149)—A Mirealman tribe in the Laccaldres.

Montils—A close of Telaps beggars. Probably corresp form of Mondils for Mondil.

Montils—A close of Telaps beggars. Probably corresp form of Mondils for Mondil.

Mongier (38 CST)—Fabormers in Booth Chasses. [OR. 1891] pers. 517; Duckinstal's Myser etc.

Vol. 11, pp. 317–318. Seed Corres East, Vol. 1, p. 185.]

Mongier (17 439)—Monailment who delay to be described from Parelless or insufficient from Parelless.

Montil (4.050)—A Chamses ocats of temple severated described from dancing womers. See Didmanil (1,200)—a learness outer of unique severate Geograph from the [Seeth Creary Mea., p. 165; Buchmann Mysory etc. Vol. II. pp. 21–248]
May (1)—Unrecognizable.
Mailintras—A inl. of the Kallans.

minimization in it is hallow. All the hallow horself of the hardware of villages. Of bled with Odija. Hondi (1 180) M. 201—A class I Tamil beggers. See Andl. Manch. Microsca, Minimath. Alterdate, Minimath. Microsca, Minimath. Alterdate, Minimath. Alterdate, Minimath. Alterdate, Minimath. Alterdate, Minimath. Alterdate, Minimath. Odifate. Colbied with one or other of these times existed in accordance with the nature of the other circles in the exhedita.

MUDANANE-A sub-division of Bant.

MUDIT On MURITA-A sub-division of Chudlitys Mudugar, Munor a (1764)—IIIII collivators in Colmbatore, Madura and Malaber [Com-

later No. Vol. [ p. 409 ]

MCL—A sproops for Kenda Ives.

MCLA-A sproops for Kenda Ives.

MCLA-May sproops for Kenda Ives.

MCLAVAR, MVKALA-A sph-division of Makkevan.

Mckkvan [19 100]—A skalader fabling saria. [C.R. 1891, pera. 518 ] Bachroon. Mpser et.

Vol. 1 p. 175; Senda Canera Man., Vol. 1 p. 189 ]

MCI (6 453)—Backwant in Graffien and Convictors in Vinagapatam.

MCI (6 453)—Backwant in Graffien and Graffien and MCI (6 454).

MCI (6 454)—Backwant in Graffien and Graffien.

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MCI (6 454)—Backwant French and McI (6 454).

MCI (6 454)—Backwant French and McI (6 454).

MCI sub-casto of the Canarase Kumberes.

Murricia-A sub-caste of Holora

Musmarorus—Origi beggers. Taken as sub-caste of Oliya. Muni (1,226)—teri a servante in the temples of the village goddenses. Rec Rivalo.

Autor tracks—from a servant at no compare or though goods—for littratio.

Meryfreng-liferally men of the tires headed ; as best of the Mai Jilan Pirane.

Mispan (9,16—A Tamil till used by the adamtias and Valstynes in Tanjers by th Silen is
Madam and thorrelly by the Blankan in Combatone, by the Scutikudityins in Timerrilly and to
lare degree by several other caster.

Eurips, Europea (460)—Usalo-parchers and cellivators, allied to Lipinia.

Bunilas (31; Hadora)—An occupational term meeting in section prices.

Bunilas (31; Hadora)—An occupational term meeting in sections prices.

Bunilas (31)—A vary term forthilden by the instructions to enumerators but ret used. atter below.

Moning-A sub-casts of the Malabar Kammellane, which does brass work.

MCRARLU-Telego brass-matths. A sub-casto of Kamesia.

Mússad (479)-There are three classes of Mussads known as Uril-Parisha, Múttad and Kávil Mus-Nav. The members of the first rank above Llayads and are allowed to eat with Brahmans Those of the second are a kind of Ambalavasis or temple servants and their duty is to carry the temple idols during The third section does low-class pages in which meat and liquor are used and the other two processions will not eat food prepared by them

Mustr (2)—Unrocognizable The schedules showed them to be money-lenders from Sindh

Mutracha (176,000, M 7)— A Telugu cultivating and sliker caste closely alhed to the Boyus The Telugu Llams and Palayakl arms are supposed to be sub-divisions of this caste. Some of the Mutrachas who live in the Tamil districts are incorrectly called Mutriryans and confused with the Tamil caste of that name See Mutriryan [CR 1891, para 534, North Arcot Man, Vol I, p 218]

Múttán (8,868)—A trading caste in Malabar The better educated members of it have begun to

laim a higher social status than that usually accorded them. Formerly they claimed to be Nayars, but recently they have gone further and in the census schedules some of them returned themselves as Vaisy is, and added the Vaista title 'Gupta' to their names. They do not, however, wear the sacred thread or perform any Vedic rites, and Nayars consider themselves polluted by their touch. [CR 1591, para 162 |

Muttiriyan (65,717)—In Trichinopoly these are sometimes wrongly called Mutrachas, which is strictly a Telugu-speaking caste. They are cultivators and villago watchmen. They have been

shown separately from Ambalakaran but scom to be the same caste. See Ambalakaran

Mnyvári (2,614)—A North Malabar caste of domestic servants under the 1 imbrantin Bráhmans Their customs resemble those of the Nayars, but the Elavads and the Marayans will not serve them

My 181-1 sub caste of Boyn

NADAN - I title of the Shanans

NADANA - A sub-caste of Bant [ South Canara Man , Vol I p 157 ]

NAGABOASO-Laterally the surpoint clan ', a sub-caste of Odiya

NAGATIKA—A sub-sect of Languaget
NACAPASATAR (Trichinopoly and Pudul Kottur)—A Tamil form of Nagavásulu
Nagarálu (10,191)—'Nagaralu' means the divellors in a Nagaram' or city, and apparently Nagaraiu (19,191)— Engarain means the diellors in a Engaram of city, and apparently this caste was originally a section of the Kapus which took to lown life and separated itself off from the purent stool. They say their original occupation was medicine, and a number of them are still physicians and druggists, though the greater part are agriculturists. Divorced women may not remark. They employ Brahman priests and perform staddins. They cat mutton and fowls but not beef. Their titles are Privada and Acharyulu. [CR 1891 para 373].

Nightta, Night attil or Nightakulau — I sub-caste of Chetti.

Nagasi—Same as Nagayasulu.

Naga-Speni-A Campese synonym for the Patramela or dancing gul caste

Nagavasulu (21,416)—Most of them are cultivators but some of the romen are prostitutes by procession (600 Disi) and outsiders are consequently admitted to the caste. Their title is Naidu OR 1891, para 370 | Nath-See Navakkan

NAMESU-A sub-caste of Muc'ela

NARALA (Nellore)—A sub-caste of Kattu-Mahrati
Nalakéyava, Nara (191)—South Canara mat malers and devil dancers, connected with
the Panara [South Canara Man Vol I p 178]
Nama—A corrupt form of Lambani or Lambadi
Nami—Interally a nobleman temple servants A sub-caste of Ambalavasi, of Satani, and of the
Vaishnavas among Tamil and Jelugu Brahmans
Namil—A title of Nara — Also a sub-division of Samantan
Namil—A synonam for Elayad — Also a sub-caste of Navar
Namilasia—A sub-caste of Ambalavasi
Namilasia—A sub-caste of Ambalavasi
Namilasia—Malayalan Brahmans — Soc Brahman

NAMEDLI-Mahardam Brahmans Namev-Asynonym for Rangari Sec Brohman

NATRAMILUDALY N.—A functful way of pronouncing Nattanian-Uduy in the word means the repository of chasto Tamil' Returned by some Nattanians in the Combatore district Nattanian (151 276)—The Nattanians say they originally settled in South Arcot and then spread to Lanjore and Inchmopoly and heally to Madura, and this theory is supported by the fact that they have I) exogemous sub divisions called lants, or fields which are all named after villages in the first three of these districts. A man has a right to marry the daughter of his father saster and if she is given to another man the father a sister has to return to her father or brother the down which she received at the time of her marriage and this is given to the man who had the claim upon the girl. The same custom occurs among the Kuravans and the Kallans. The eldest son in each family has to be same custom occurs among the Kuravans and the Kallans. The eldest son in each family has to be named after the god of the village which gives its name to the law or sept to which the family belongs and the child is usually taken back to that village to be named. Marriage is infant or adult. Widow marriage is forbidden. Brihmans are employed for commones, but these are not received on terms of equality by other Brihmans. Both cremation and burial are practised. Vellulas will est with Nattamans. The custo title is Udaiyán. [CR 1891 para. 358, Madura Man. Part II. p. 59.]

Nattan (11,98).—A vague term meaning 'people of the country' reported by some to be a main caste, and by others to be a sub-casto of Vellula. Nearly all of those who required the name came from Salem and were cultivators, but some of them entored themselves as possessing the title of Servai, which usually denotes an Agranudaivan. Also a sub-caste of Sembadaian.

Nytti sympa.—Laterally, a village Paravan. Clubbed with Parayan.

Nytti sympa.—Laterally, a village Paravan.

Natural Natural An occupational term, meaning a dancing-master, which is applied to males of the dancing gul castes who teach dancing. Clubbed with Dasi

Naváyat (2,012,—1 Musulman tribe which appears to have originally settled at Bhatkal in North Canam and is known on the west coast as Bhatlali. The derivation of the name is much disputed

There are his anh-divisions of the tribe namely Kuréski, Mehkeri, Chida, Ghess and Mohien Nav.-Odd. takes high place among Mussimans and does not intermerry with other tribes.

takov high place among Musimane and does not intermenty with over three.

NATHER—A symboly in & Ambettan.

NATHER—A symboly in & Velakhattalavas.

Highdi (251)—Begran and collectors of these produce in Malabar (Basberan Myser etc. Vol. II, p. 93; Phatonals Gestlere pp. 931 923; Medre Messon Bulletes, Vol. III, v. 3; Vol. IV, Kol. 1 pp. 64-7. Sittle weed by Palice and man other Telagra crotes of blood seconding to the

nature I the other extres in the schedules

NA ARULU - A titl used by Boyan N Y Win-Rums as N var

N v v(x-Rame as N var VYrox v vs.-A prospyr for ROya. New York v vs.-A prospyr for ROya. Majarr (110 332)—This was originally millitary basts, but the form Vdyar I now so generally adopted by persons of all texts is prefer-sions and so loosely used that it is often extraly more than a title. The scate is fully described in the works noted belos —C.H. 1991, pars. 548 Medder Ren., Vol. I., pp 131 132 B channal Speece err Vol. I., pp 33-36, 163 Pharcals Gentler pp. 508-51 Color of the scate of the

Nakhara (604 )-Washermen ad devil-dancers in South Canara.

Nfirs (000) - An occupational term, maining weaver policy to several weaving castre but more

especiall ( Kurals ) is re-presented to the state of the

Heyyala (10 \*2)—A Telegra fishing earle found chiefly ! Gazifin and Vingespatam. The ord Verrale means beaten rice and the voorse of the cast still follow the occupation of releasting. The use if the crite fash in this and rivers. They rescaled other 60drs centre in their social and religious customs. Britannas officest a weldings. Widows and diffurence may marry again. At marriages they went the thread. They cromate their dead and perform annual escensories for them on the Pongal day. They drink alreaded and mean, forther the second and the seco general name or title.

Mennida — Kombastapealung teaders; dobbed with Kombani. Nervun: N. ranto — diseased immortal. A clear of Mids beggers Modha (180)—A smell casts (Orijá full cultivators od carbi-vockers). Mikkin (A.b. ) M. 1.—The word mansa he who koke. The nem of the cast, were formarly RERING (A.1) = 11 1 — The word means he who looks. The men of the basic were formerly repredencers, and som of those in Empires still invonfrong at of 18 with of land which a ever given to their ascentize for this skill on the tight rope by Choick king; I former days. A present they are mainly truders, cultivation and berelayers. Some of them officially at frozens as cough librowers and so no but three are depend by the others and zero to like skill set in them. They supply lie limens at marranges and expressed at framests. Their parties that it is the skill will be the still still the skill will be supply lie limens at marranges and expressed at framests. Their parties will be they have the dead only perform saidlines. Some if them are Lingstyn: They trude the Hills and R'Alas and some cell throughten lifety is likely as the still still the still and R'Alas and some cell throughten lifety. Deran, title which is also used by Kullana.

NOTATIONS - A subseque of Odly

Noliya (2,080)—Weavers and fishermen in Ganyins Noxi A - A anti-casts of Milas in Ganyim

W HARA-A b-oast of Vakialiga.

V RIY -A sub-easts of Good.

Nulsyan (86) - 1 small casts of Malaydian fishermen and boatmen Number: UP--Iamo burners setts, lim ). A titl f th Malabar Paravana.

Nounten-A synonym for Dadekula.

On char (4,10).—Temple movemes and drammers is some of the southern districts. The name is partiage corrupt form of U arches, a class of temple servant mentioned in the interprise of Righris (1013.D.) how cross fraction have not been vertified. Some are priested in Kell temples, b. t. meanted men may at the such priest the coast has fore sub-dividency, via (1) and the coast has formed to the coast has formed to the coast of the coast has formed to the coast of the coast has formed to the coast of the coast good awtoma they follow presently the Vellifes and other high clew Science, but their priests are only offershird Brithmans. The filles are Kamban and Vellakusaiyan. [C R. 180] para, 440 hours Litrally worker at tiles. A sub-cost of News th measures of which we take the content of the conte

and tile-turners

Odds (48 889)-Talugu tank-diggers and curth-workers found all over th Prosidency and in other und yet only assign tenses upper in curin wever round at over 11 Ironizery indinother parts of latin as well. They have even the decignment and belief lower with the largest are Nata pursus (tiling men) and Bidfur (a wheren). The former have extinct one with the large raw inhorst as active body, and untail for such as the custom (the two differ conformably ers without an ostille bodes, and ursal for such serve the custom. It is two differ considerably the village Obles, if evenually according color in Human as pricety, will the wantering section context fixed with the services of the claims. Some world is wellings, others a neighbor of the context of the wellings, others a neighbor of the context of t Odiya, Onix or Unixa (96,318)—This is one of the vaguest terms in the whole of Pable XIII. The Odiyas are a race by themselves split up into many castes. 'Odiya' also often means merely a man who speaks Oriya. The term is, however, so constantly returned by uself without qualification that Odiya has perferce figured in the Tables of ad the censuses as a caste. The Odiyas of the hills differ, however, from the Odiyas of the plains, the Odiyas of Gaujam from those of Vizagapatam and the customs of one multak from those of the next. Partial accounts of some of the customs of portions of the Oriya country have been obtained, but it seems to be no use to print them without further comparative particulars Local knowledge and local enquiry are needed to clear up the confusion and fog which at present surrounds the matter [CR 1891, para 376]
Oddy 1-1011 — Interally, Oddy seavenger' A l'anul suconym for Haddis employed as seavengers in manicipalities in the Tamil country

OTALA, OHRA-Beggns in the Decem districts Clubbed with Dasari Ojali, Opula, Ozulu (8,238)—Also called Metta Kamsali Telugu blacksmiths in the Vizagapatam act. They eat beef but are somewhat superior to the Paidis and Malas in social position Okkili in—A Tanul form of the Canarese Vakkaliga (q r)

Omáito, Omiaito (10,673)—An Oriva cultivating caste
Ondirecti (Salem)—Telugu-speaking cultivators and cattle breeders, ciubbed with Tottiyan
Oppanikkaran—Telugu speaking traders and agriculturists, a sub-caste of Bahja

Origedattudu—A sub-caste of Perikes who beg only from that caste

ORIYA--See Odiya

PADAINACHT—A title of the Pallis [Madura Man, Part II, p 57]

PADÁRTI-A sub caste of Uévadiga Padiga Raju—Same as Bhatrázu

PADIYARA (14)--Unrecognizable

PAGADATAR (South Arcot)—A synonym for Chakkiliyan
PAGATI-VLSHAM—A class of Telugu beggars who put on disguises (vesham) while begging
Clubbed with Dasari See Andi

Paidi (49,015)—An Oriya caste of agricultural labourers and weavers [CR 1891, para. 397] PAIK, PAIKALI—An occupational term meaning 'a peon', also used as a title by the Odiyas of the Ganjam and Vizagapatam Agencies

PAIRO-A synonym for Rona

PAILMAN OR PAILWAN (6)—An occupational term, meaning 'a wrestler,' used by all classes following this occupation, whether they are Hindus or Musalmans The Hindus among them are usually Gollas or Jettis and in their cases the entry has been clubbed with these castes

Punda-Same as Paidi Pari—A sub-caste of Relli

PÁLAVADU-A sub-caste of Boya.

PALAYAKKARAN, POLIGAP-A sub-caste of Mutiachs [C R. 1891, para 340, North Arcot Man.

Vol I p 218 7 Pall-Origó-speaking cultivators in the Koráput taluk of the Vizagapatum Agency, who are reported to be a sub-caste of Khonds

PALINJI-A Tamil form of Balija

Paliyan (700)—Found on the Palni hills and the adjoining hills in Tinnevelly In the latter they are also known as Kaniyans. They are said to speak a mixture of Tamil and Malayalam. They they are also known as Kaniyans. They are said to speak a mixture of Tamil and Malayalam. They are miserable, nomadic, jungle folk, who hive upon forest honey, roots and hill milled and have no settled habitations. They are half-clothed and the women sometimes go about clad only in leaves, and they are reported to sometimes live in huts built on trees. The belief is that they are powerful in witcheraft and that tigers and other wild beasts dare not touch them. They seem to be worthy of a visit from the Ethnographic Survey. [Madura Man, Part II, pp. 65-66]

Pallan (825,395, M. 48)—Agricultural labourors found in all the southern districts but cluefly in Madura and Tinnevelly. [CR. 1891, para 387, Tanjore Man. p. 204, Madura Man., Part II, pp. 65-65]

57-58

Palh, VANNIYAN (2,554,316) -This caste has been referred to in the body of this Chapter as being Pall, Vanniyan (2,554,516)—Inis caste has been referred to in the body of this Chapter as being one of those which are claiming for themselves a position higher than that which Hindu society is inclined to accord them. Their ancestors were undoubtedly socially superior to themselves, but they do not content themselves with stating this but in places are taking to wearing the sacred thread of the twice-born and claim to be Kshatriyas. They have published pamphlets to prove their descent from that caste, and they returned themselves in thousand, especially in Gódávari, as Agnikula Kshatriyas or Vannikula Ksha riyas, meaning 'Kshatriyas of the fire race'. They have a wide spread organization, engineered from Madras, and in Gódavari riots have already occurred between them and the Kanna, who do not ad n t their cretensions. Knpus, who do not ad n t their pretensions

In the Telugu districts a section of the caste lives by fishing and carpentry, though ordinarily In the Telagu districts a section of the caste lives by fishing and carpentry, though ordinarily the community is agriculturist. These do not intermarry with the others. They are said to worship at the Mirl Sahib mosque at Nagur in the Negapatam taluk of Tanjore at which many Hindus make offerings. [OR 1871, pp. 157-128, CR 1891, paras 186, 513, Buchanan's Mysore, etc., Vol. 1, pp. 182-479, Coimbatore Man, Vol. 1, p. 61, North Arcot Man, Vol. 1, pp. 233, 237.]

Pallio'chan—A subcaste of Nayar, the hereditary occupation of which is palanquin-bearing. Pambaikkaran (1,209)—An occupational term, meaning one who plays the drum (pambai). They are usually entury is a nigural ways of Sembadavans.

Pambai A—Tel ign be-gars who beg from Malas and Madiga. Clubbed with Mála. See Ándi.

Pánula—As ib-caste of Jó,, and in some districts of Oddo
Pánán (Tamil) 3,517—Also called Méstris unlors among Tamils in Madura and Tinnevelly
They employ Bráhmans and V-liálas as puróhits Though barbers and washermen will not eat food prepared by them, they are allowed to enter Hudu temples

Pan.-Par

Pinan (Malayulam) 13,424-Exercises and devil-deners. The men also make unitrelles, and the a count of a multifree. In parts they are called Malayans and they may be descended to that hill tribe abo he settled in the plains. [CH. 1991 para, 148; Melder Mes, Vol. I, p. 10.]

Philara (385)—A small care of Camereo be bet-onakers and desil-dancers, concerted the the Valers as [Seeth Camer My Vol. I, p. 10.]

Parama (1992)—Twiger-speaking beggars. See Andi.
Paseu crifa:—A sub-sect [Linguist.
Panchals (47 600)—The Kommalans of the Concress districts. See Kannalan.
1.33. Onlive—A sub-sect [Linguist.

Pandstram (82,991)—A resto of Tamil prioris and beggers. See A di. PAD YU. AN—Meaning I the cost of the Plankra kings. A titl sturned by your of the

Járapus nel Konda Dores. Pandito 1,223 - An Orry's casts fastrologers and physicians. They wear the secred thread and costs drinking water only from Brilman and Gambra. Infant marriage i practiced and wide we narriage prohibited

Paro (Trichinopoly)— t Tamil 23 no vm for Kápa or Beddi. 1 izotas-Tamil tradera – Madara an l'Tinnevelly – Takon – eq i lant t Shinin, also Addin was entered as their title. It is also title of the Philipins.

Panantana-A sub-casts of Billara

Parlithment of the M. — Minnel set found hely! Madure and Tonorelly. The ordinaries that the Madure and Tonorelly. The ordinaries that the Madure and Tonorelly Reference species has these are practically as weren, agriculturates and traders. They employ Reference species has these are practically and received on terms of equality by other findingss. The Paulklann transport of the Madure and he probe title in deed of difficial papers from P sukkan to Mild. They er also taking to wearing the secred cheesel and grid gap enting as 1 Madure and Madu uch if the again has figurity economics sints or il se (families anely Mittillars, Toranstillars, Pallikkillam Manjantitillam and Billya-illam. It is said that the Mittil and Pathanan sections will set together in uga th y do not intermenty but that the M lay in section can neither the fifth no marry that it has been a They re-reported 1 has a cliberal system of same government, under a hier election villages from set saids for stage, and seed serve-clusters it its council to settle one state. and loven particular form and (we country) and send open entailive to decides a resident with a country and send open entailives to decides a resident which are a young the country and a some of the particular and decides a resident with a country and a send of the Nayara and a send of the Nayar hiel encuell whiel

Panusayan 13,729 - 1 cast wh h performs certain latter t the fineral of Sidnes, soh arryl g round the new t the death all bluring conches t the ceremony. [C.R. 1891, para, 513 1971 proceed to Dest (100 to the to the destination of the content of the College

PUBLICA -A Timell symmetry for Diddicula.
P vactrax-A titl of the Alexans.

Program—A titl of it Alaran Pann (1990) and the Alaran Pann (1990) and the Canjan Agency The Keod proxym ter the word is Deschaolog, which helps to confirm the conscition pointed at in 1801 (some Beyon televene this coved and the Manston of Vinagapatra. They yeek Khond of Origin Generally the only marriage service by the first to the relations, but i scrice place the little diagrees of the lord and braiderpron haves to formally penel to sake the extractory lidey. They have the first to be one Talarant to a hear they ofter terrester for and f I once year April, and is good at hereotic time. The turnels and first are as extracted in the form of figur I eight and the hided of the formal place that are as extracted in the form of figur I eight and the hided of the formal place place are as extracted in the form of figur I eight and the hided of the formal place and the hided of the formal place and the second of the formal place and the hided of the formal place and the hided of the formal place and the first of the formal place and the first of the formal place and the first place and the fir

(R. 1831 Vol. III, pp. 68-0]

La triar (Trichloppyl)-Pann Heldi or Kipa.

Parti —Fan as Parity Theo are Ord, i bitch-fal pers ) seller.

Partidet 191,—A class of Micholan bergare likelt Obyji or buggarakkat.

Partiyan Pantar 2,10 840, M. 12)—The great applicational bloom cost of the Taiself country.

Partiyan Pantar 2,10 840, M. 12)—The great applicational bloom cost of the Taiself country. 

the true box among green one to the same purpose in many intend nices which diff is meaning to be a Terestable in Kull and, who no extent, added 10 man, he made in the manner of the property

its present name. It had then two sub divisions, Nesava (the weavers) and Ulavu (the ploughmen), Par -Pat and it had its own hamlets, wells and burning grounds. Instances of the privileges which the easte still enjoys in some places are given in the 1891 Consus Report, para 385. That it is by no means lucking in natural intelligence is sufficiently shown by the fact that most of the domestic servants of Europeans in this Presidency are recruited from it [CR 1871, pp 168-171 CR 1891, paras 385 and 137, Buchanan's Mysoic, etc., Vol. II, p. 152, Combatoro Man. Vol. I, p. 63, Tanjoro Man., p. 202, Madura Man., Part II, pp 75-79, North Arcot Man., Vol. I, pp 231-236, Caldwell's Comparative Grammar of the Dravidian Languages, pp 040-554 }

Pakamban—A sub casto of Cheruman

Parasan av-A synonym for Oc'chon

A sub-caste of Billava PAR TE -Bai bers among the Billavas

Parayan (5,242)—Though all the Parayans are shown in the Melayálam scetion of Table XIII, there are in reality three castes which answer to this name and which speak Tamil, Malayalam and Canarise respectively Probably all three are descended from the Tamil Paravans or Paratavans The Tamil Paravans are fishermen on the sea coast. Their head-quarters is Tuticorin and their headman is called Talavan. They are mostly Native Christians. They claim to be Kshatriyas of the Pandya line of kings, and they will cat only in the houses of Brilmans. The Malayalam Paravans The Malayalam Paravans are shell collectors, lime burners, and gymnasts, and their women act as midwives. Their titles are Kurup, Varakurup and Nurankurup. The Canarese Paravas are umbrella makers and devil-dancers Their titles are [CR 1871 p 161 Madura Man, Part II, pp 73-74, South Canara Man, Vol I, p 179]
PARIAH—See Paraiyan

PARIT, PARITYTA (M )-A Bombay caste of washermen

Parivaram, U113 MARAN OR MANIS AC MAN (18,873)—The word "Parivaram" means a "retinue," and was probably originally only an occupational term. It is now-adays applied to the domestic servants under the Tottiya zamindars in the districts of Combatore, Trichinopoly Madura and Tinnevelly, who are recruited from several castes but have apparently come to form a caste by themselves The Kotaris of South Canara are a somewhat parallel case, and probably in time the Paiks among the Orivas and the Khasas, who are servants to the Telugu zamindars, will similarly develop into separate castes casto is said to require all its members of both sexes to do such service for its masters as they may require. Persons of any caste above the Paranjas are admitted into its ranks, and the men in it may marry a woman of any other easte with the permission of the zaminder under whom they serve They do not habitually employ Brahmans as priests, and in places the head of the Tottiyan caste conducts their ceremomes. Their titles are Maniyagaran and Sérvaigaran. The latter is also used by the their ceremonies Agamudaiyans

Pressant -A synonym for Ambattan
Pass (6)--A Bengal caste of distillers and toddy drawers

PASUPATHI -A sub caste of Pandaram PATABONKA-A sub caste of Bonka

PATALI-A sub caste of Vani

Paturi (Vizagapatam Agency)—People from the Central Provinces whose mother tongue was retuined as Noriya A sub-caste of Gond
Pathan (95, 206)—Strictly means a Musalman of Afghan descent, but in this Presidency it is

a tribe name often assumed by those who have no right to it such as the Labbais, who are descendants

of Tamil women by Musalmans

Patnilkaran (87,149) -- A caste of foreign weavers found in all the Tanul districts, but mainly in Madura town, who speak Patnuli or Khatri, a dialect of Gujaráti, and came originally from Gujarat Phey have always been known here as Patnúlkárans, or 'silk thread people', they are referred to in the unscriptions of Kumara Gupta (A D 473) at Mandasor, south of Gujarat, (Indian Antiquary, Vol 15, page 191) by the name Pattavayaka which is the Sanskrit equivalent of Patnulkaran, and the Sasanam of Queen Mangammal of Madura, mentioned below, speaks of them by the same name, but lately they have taken to calling themselves Sauráshtras from the Sauráshtra country from which they came. They also claim to be Bráhmans. They thus frequently entered themselves in the schedules as Sauráshtra Brahmans. They are an intelligent and hard-working community and deserve every sympathy in the efforts which they are making to elevate the material prosperity of their members and improve their ducational condition, but a claim to Bráhmanhood is a difficult matter to establish. They say that their claim is denied because they are weavers by profession, which none of the southern Bruhmans are, and because the Brahmans of the Tamil country do not understand their rites, which are the northern rites. The Mandasor inscriptions, however, represent them as soldiers as well as weivers, which does not sound Brahmancal, and the Tamil Brahmans have never raised any objections to the Guida Bráhmans calling themselves such, different as their ways are from those current in the south In Madura their claim to Bráhmanhood has always been disputed. As early as 1705 A D. the Bráhmans of Madura called in question the Patualkarans' right to perform the annual Upakarma (or renewal of the sacred thread) in the Brahman fashion. The matter was taken to the notice of the Queen, Mangammal, sacred thread) in the Brahman fashion. The matter was taken to the notice of the Queen, Mangammal, (1689-1705 Å D) and she directed her state pandits to convene meetings of learned men and to examine into it. On their advice she issued a cadjan Sasanam which permitted them to follow the Brahmanical rites. But all the twice-born,—whether Brahmans, Kshatriyas or Varsyas,—are entitled to do the same, and the Sasanam establishes little. The Pathuls point out that in some cases their gotras are Brahmanical. But in many instances which could be quoted Kshatriyas had also Brahmanical gotras. Thus the Chalukyan and Kadamba kings belonged to the Manavya gotra, the Pallavas to the Salankayana gotra, and the Nayak (Balija) kings of Vijianagar to the Bharadvaja gotra. [CR 1871, p. 155, CR 1891, para 476, Tanjore Man, p. 185, Madura Man, Part II, p. 87, Mysore CR 1891, p. 247, North Arcot Man., Vol. I, p. 228.]

Patro (1.761)—Oriva silk-weavers.

Patra (1,761)—Origa silk-weavers
Patra (16,489, M 1)—A Telugu caste of hunters and cultivators found chiefly in the districts of Cuddapah and Kurnool It has two sub-divisions, the Doras (chiefs) and Gurikalas (marksmen), the former of which is supposed to be descended from the old Poligárs and the latter from their

Pat-Pot.

followers and sevents. This theory is supported by the fact that at the weddings of Gurkaise the Denarceoirs the first principle. Widows may not marry or is diffure proof. They smally capity Richmans at marrage and Mitting at marrais. Though they are Valenchisto they also worship the sensi village detice such as Gangamma and Elaman. They but it dead and perform annual reddinks. They will not with tolkas. Their title is Molfa. They are said to here thereighted ropts, but non of the actual names of these have been reported.

Patramella, Paranna (1999)—A Camerese chascing-girl casts. ["Sath Genera Mer. Vol. I

D 179 7

PATTAMADAYA—A SUB-COSTO Of Money, Canaroso fishing casts. For the nam compare Pattamayan Pattanavan (37 082)—Liferally dweller in petinase or maintenant and occupies a management of the petinase or maintenant and bostone. (C.B. 1891 para, 408.)

Pattany (18,199)—Others is known as Tallivándio. A dam of fi-herosen found mainly in the

National Section 1. They speak either Tamil or Tebugu, and no may perhaps be merely Tamil Pattenerans who have migrated to Telugu districts. They are divided into two endogamous westone called Chines and I reide. Their bendman is called the Teelst or Admills Obstil. They are sarled Taking vites and it is even said that describe from the sect 1 purished with ancommunication. Outsiders from some communities are admitted int the casts, but not the Bogams, Yanddis, Yerakalsa, Milas, or Manigus. Marriage is either infast or adult, and widow-marriage is practiced. They selfon surpley brahman as pricets. The dead are burned and the sakes are thrown into the sea. They do not having a priest. The dead are burned and the sales are thrown into the sas. Ther do not perform stiddles, but, like others of the lower sector, they give the Brithmans rice and aggrables every two three years as not of substitute therefore. They set pork and dark slooked. Thei title a

P Tran-Laterally teacher; a title assumed recently by some of the Núkkana in Tanjore.

Patriarren—A Tamil corruption of Pattinellyan (silk weaver). Returned by some of the

Trans offy Biller.

I Tru-Bills-A sub-casto of Bile

Patrogara, Parriolas (469)—Canaross speaking allk weavers found in Assantapu r vrai—Canas as V rani, a sub-out ! Middigs.

Pannusaratapu—I hag beggars chibbed with Diuri.

Passinias - Konkani-speaking traders akin to Vanis.

FINITATES—Anotani-speaking traders akm to Váris.

Pont ys (1,831)—Griya attivizators in Virapapatana Agescy; also called Holava. Their girk are marmed sure puberty and sexual license before marriago I not recognised but is tolorated if the partice or othersily marry. The only marriago ceremony is Frest to the relations followed by wild damen. A sidow may nonextry her decessed hashood younger brokher. In religion they are Hischard but they worthly all the village problemes. They do not employ Firthama prints. They here it hashood prints are the pharmatical dark dark distribute risk, etc., to Berkhama ones, you on the new-moon day in the month of Ridden-paids.

Fireflux (1,1324—Historia)

panan (represented-totory) Inert tills is NAIX.

Parife (3.73)—literally gramp-bay A Telega casts of gunay-lag vestures, corresponding to the Janappane (the Tanil distrets (O.H. 1891 para. 489.)

Pariza-Monocia, (Michael)—Otherwise known Mastil-Oolls sub-costs of Golla. They are beggers and extrolats.
Pransias (1) - Unrecognisabl

Frankal (1)—Unrecognizable Probably mistak for Padlán, Bombay casts of gardenera, https://doi.org/10.1000/10.1

Priza A title I Vallilas, Idatvans and other eastes. Prizarraix A sub-cast of Kallan

Phrnám (69)—A Rombay caste of personal servants.

Prezint Same as Dudákula

Prentinim-A sub-casts of Ambalavaid which makes flower-garlands and does mental service in the temples.

sub-cast of Danari. Privatavino-Teluga beggara; Ponita-A Cameres form of Podavil sub-cents of Arabalavási.

Preservita-A sub-case ! Gella which begs only from Gollan. Pones A Pop as Vary ( -Weshermes among the Paraires.

Pour (so-See Predhent.

Poporat.—A sub-seate f Ambalavist. [C.R 1891 pure. 442.] Possuaro (Viragapatam Agensy)—1 ub-tribe of Gadaba.

Potra-A synonym kar Gattl.

Pitto-Cultivators on the Viragapatani hills. Their mother tongue was also retorned as I dis The Deputy Tabelblar of Kordput says that both entries as mistakes for Kod or Khond. House labled with Khond.

Pumbada (51)—Canaresa devil-dancera. [South Canera Mes. Vol. I. p. 1.9.] Por-Campra-literally gold merchant; mil-division of the Mainter Kammeliana. Piymus Pulasmus—A soluciant of Ranyus. They are pulasymis-bearrar to th. Zameri of Calle at,

Pondra, Ponara (16 185)—A Orivi casts of regetabl growers and sellers. Probably the same Mail, one of the solid ist of Mill is President Mail.
Procurate A sub-cast of Kipu or Relation

countrar—A suscent of Maps or Beld.

Pereda (9. 489)—Activities bill this is the Virgapetan Agreey which speaks Iveriff for which language are Chapter Vi. [L.R. 189] para 401; Physpeatan Mex., p. 103; CB 18<sup>3</sup>1 pp. 24–271]

Pothriya (229)—Oriya stone-sutters. (Oriya Pailre atone.) Porra—Lirerally meat-maker; sub-casts of Odiya.

Potuvan—See Cháliyan They are barbers and purchits to Cháliyans Pradháni, Роднало—A title assumed by Samantiyas and other Oriya castes

Physical Countries of the second of the contries of the contries of the contries of the contries of the countries of the contr

musicians in Hindu temples, and are also employed by the lower classes of Súdras to sing at weddings At these they sing topical songs of their own composition. Also a sub-caste of the (Konga) Vellálas

Pullisari—A sub caste of the Malabar Kammaians which does masons' work

Puliyan (183)—A Malabar hill tribe Also a sub-caste of Nayars
Puliuvan (1,828)—A Malabar tribe of herbshists [CR. 1891 para 401]
Pfiluvan (6,240)—A Tamil cultivating caste found in Salam and Combatore It should not be confused with Pulayan [CR 1891, para 363]
Puragiri Kehatriya—A symonym for Perike [CR 1891, para 460]

Purusa—A Canarese synonym for Jogi

Pusar w and-Literally, 'seller of glass beads', a sub-caste of Yerukala

Banner (North Arcot 64)—A synonym for Shiah, a Musalman sect

Racha—Same as Mutrácha

RADDI VALU-A Canarese synonym for the Telugu Kapus

RAIDAS (7)—An Upper India caste of leather workers

RAJAKA -- A synonym for Vannan

Rajpuri or Balolika (11,325)—A Konkani speaking caste of traders and cultivators found in South Canara [CR 1891, para 381, South Canara Man Vol T n 154] h Canara [CR 1891, para 381, South Canara Man, Vol I, p 156]
Ray Govo—A sub-tribe of Gond Their language was wrongly returned as Tamil
Rajput (15,273)—Properly a cultivating and military caste from Upper India but returned

here of many persons who have no real right to the description [CR 1891, para 344, CR 1871, p 140, North Arcot Man Vol I p 208]

RAMA-KSHATRI —A name for the Kotegaras or Servegaras

RAMA-ASHATH —A name for the Kotegaras of Servegaras

RÁMANLIA—A sub caste of Sután

RAMA/SHATH—A sub caste of Sután

RAMA/SHATH—A sub caste of Sután

RAMA/SHATH—A sub caste of Sután

RAMA-A sub-cast of Holeva

RAMA-A sub-cast of Holeva

RAMA-A sub-cast of Holeva

Raton (5) - Unrecognizable

llavári-Correctly Vyápan A trading section of the Nayars Compare the trading Vellan Chettis among the Vellalas

Chettis among the Vellalas

Rávéri (1,392)—A Musalman tribe in the Laccadives

Rávulo (5,245)—There are three castes of temple-servants among the Oriyás, the Ravulos the

Mális and the Munis The Rávulos blow conches in the Saivite temples and at Brahmans' weddings,

"A service and beg and regard themselves as superior to the other two. The Malis do service in Mais and the Munis — The Kavulos blow conciles in the Saivite temples and at Brahmans' weddings, sell flowers and beg and regard themselves as superior to the other two — The Mahs do service in Saivite or Vaishnavite temples and sell flowers, but the Munis are employed only in the temples of the village goddesses — Among the Ravulos infant marriage is compulsory, but widow-inarriage is allowed and also divorce in certain cases — A curious account is given of the punishment sometimes inflicted by the caste panchayat on a man who ill-treats and deserts his wife — He is made to sit under one of the bamboo coops with which fish are caught and his wife sits on the top of it — Five pots of water are then poured over the pair of them in imitation of the caste custom of pouring five pats of water over a dead body before it is taken to the burning ground, the ceremony taking place in the part of the house where a corpse would be washed The wife then throws away a ladle and breaks a cooking-pot thus as she would have done had her husband really been dead, and further breaks her bangles and tears off her necklace just as would have been done if she was really a widow. Having thus signified that her husband is dead to her she goes straight off to her parents' house and is free to marry again. Some Rávulos wear the sacred thread. They employ Brahmans as priests for religious and coremonal purposes. They eat his and meat (though not beef or fowls), but do not drink alcohol. Now-a days many of them are earth-workers, cart-drivers, bricklayers, carpenters and day labourers Their only title is Rávulo

RAYUT (Salem)—A sub caste of Balija 'Formerly soldiers under the Poligers Also a title of the

Kannadiyans

RAVUTAN-A title used by Labbais, Marakkayars and Jonagans

RAVUTO-A sub tribe of Gond

RAYARVAMSAM--Literally, 'the Raja's clan', a name returned by some Maravans in Madura and

Kurumbans in Trichinopoly

Razu (106,846)—These are perhaps descendants of the military section of the Kapu, Kamma and Volume castes At their weddings they worship a sword, which is a ceremony which usually denotes a soldier-caste. They say they are Kshatriyas, and at marriages use a wrist string made of cotton and wool, the combination peculiar to Kshatriyas, to tie the wrists of the happy couple. But they eat fewls, which a strict Kshatriya would not do and their claims are not universally admitted by other Hindus. They have three endogamous sub divisions, viz, Murikináti Nandimandalam and Súryavamsam, of which the first two are territorial In their religious and social customs they closely follow the Bráhmans [CR 1891, para 343, Tanjore Man, p 176, North Arcot Man Vol I, p 208]

Reddi — A synonym for Kapu

See Kamma

Brahmans [O.R. 1691, pairt 530, 1411000 2001, p. 170, 15000 2000 2000 1, p. 2000]

Reddi -A synonym for Kapu See Kamma

Relli (17,775) —Gardeners and labourers, found mainly in Ganjám and Vizagapatam, who speak either Oriyu or Telugu The caste is an endogamous unit Marriage is infant or adult Divorcées and widows may marry again The headmen act as priests They worship all the village deities, but preferably Káli, burn their dead, eat beef and driuk alcohol. [C.R. 1891, para. 398]

Pot.-Rel.

Roh-Gen.

Rómma (12)—Territorial. Royaux — A Matayalam corruption of Dembar or Dommara.

Rong (\$1 (85) - Orly 6-speaking hill cultivators. Also called Palk [C.R \_891 bars, 416

Romeruni (7 00°) -Oriya dyers and wes ers. The name ones from the caste occuration dy-ring reason, dys) etton thread. They do not eat ment, but they flow aldow to marry. Rowards —tee Rivutan.

H wat T luga begans of blod with Digari. See Andi.

Bédar (1,378)—A Canarese caris of sultivators, and to be all Li & ata, also — Loxad in the district at Bellary and Anarosport. Their beadines are called Niel 0 and. Their priorits resulting and an anarosport and the property "Widor marriages" is precided into 1. The do not war the sacred thread, but there are pure registrates. Her Brillmans. The dead have braided and as the thrift, fifth and circumbindesys. Received knowl for the transfer and the Brillmans. The dead leave the state of the state of the districted to the carte. Bone perform middless. They are supposed to have originally been sains. These titles re Heddli and disad. [Butheaun Algore et Act 1, 1971, Mysec C.L. 1891, p. 216.]

Buthansan Algore et Act 1, 1971, Mysec C.L. 1891, p. 216.]

Buthansan Algore et Act 1, 1971, Mysec C.L. 1891, p. 216.]

Buthansan Algore et Act 1, 1971, Mysec C.L. 1891, p. 216.

S(n (2) - Unreoguizal le.

Sus handle. Asymonym for Uppara. Literally the clan f Sagara, mythical king from whom th Uppears claim descent.

Micros. Server (Gardin)—Dript analo-charnors. A subviset of Ga do or Kampo
Karr (7)—A till among alto-charnos meaning merchant

merchant

Salva (153) Sectarian meaning worshipper ! Siva.

marks 1 no 1—certainas, menuing worthipper I filts.

Sayad (150,010 — A linealman tribe "Proper! the name should only be used? illred desend
ants I the Prophet, but is taken our s-days by saybody and everybody of even by recent on cris.

Sustan "Alternity" good mark systems for lineals of the lineal of the control of th

NATABAND (1)-Unrecognisable

Salagnan (1815)—A systemy for Karalysis or Sembadevan.

Salagna (1985)—A small even of weaver found in the Vinagapatam district. The will not out with Solley, Devilages and other waver cautes.

and with Galles, Developes and other waver cuttus.

Skile (3A) 917 M 293—The great waveful greate summy the Talegre. It is agreed over the half the Presidency and is known by various names, such Stofqual, fullyman of Scalyna. The Talegre diktionary Asidepose Projections say that it is designed; F. Kansala man and potter winners, but its marsher have more introduce tradition. I their origin. They say that the Diabi Mirkandel, performed a sacrifes and only of the secribion of their origin. They say that the Diabi Mirkandel, performed a sacrifes and only of the secribion. performed a sacrifice and out of the sacrificial fire came the fixed. Lasty my Unit ton Hebri Mickandis, person from the form which press from Values came the fixed this linears between the tensor between the form the contract of the sacrification of the sacrification and the sacrification of the sacri

lamagara (1700)-Campese leathor-workers [South Control Mr. Vol. L.p. 173] managara (1 100)—taxanese reather-workers (1 testa Casara Me Vol. 1, p. 173 ]
folimantan (A20)—The word means "hight and was conferred as title on Malay dam civel
ture 1 y former riple in that country. It is ow practically each-course. The sub-divisions of the
est are Thromapied, Lieft (Ern-til) Notempeid; (Neinagrandy validit (Vali rankil), United Nambit and Allytii. Sincertan close to be Kahariyan, but they d not wen the world thread orperform the Velic rise. They be don't betain from mean! d looked, but so do me y other reades,
[1 R. 1891 parase 549 330]

Bámantiya (13,496).—A Oriya sat a gricoltural labourers and firewood sellers. Olirle answarted either before or after maturity. The assential portion of the currence I the top fifty fifty the country of the country with cotton thread scaled in attrastic water. White marriage a jump the They employ firshmans and men of their own easts as pricets, form their dead, and wurdlip Keluva, Takura i. Irrarumi and other detties f th hill triles in preference to other gods. They title is Podhine.

AND ANTONIO —Repairs vise bog out from Rules — sub-sucts of Mile. Here finds at Mile. MANATAGE AT — A sub-suct of Ballis.

MANATAGE AT — A sub-suct of Ballis.

MANA — A spacays for Paral any also—sub-dirides of their sad—also conc of it tilles.

A sateria Rive or K (re—A, name returned by Tamil Newsbarane settled in the Mellors district.

. Annual arms or A very a name returned by taxal remonstrates while in the Nellow district.

Annual (")—U recognizable and the New Annual Annu

such of bled with Discrit.

\*\*RADULLA Direct J orgal Jith)—A loss of Marithi beggers and bird-satchers. See Addin-Marridl

\*\*Stuff (4,940)—A Pelagu danoing-gird such fee Disc

\*\*Banifold (691)—An United sets ! religious associators who act as priests ! Páa and other

\*\*Pollutag outer They west the secret libred.

\*\*Pollutag outer They west the secret libred.

\*\*Pollutag outer They west the secret libred.

\*\*Pollutag outer They west the secret libred.

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Sappaliga (2,673)-A Canarese caste of musicians and cultivators In some talues of South Sap-Sha. Canara they are said to be identical with, or a sub caste of, Ganiga [South Canara Man, Vol. I, p 155]

SAHABU-A sub caste of the Telugu Kamsalas

SASTRI (12)—Unrecognizable The word is used as a title by Smarta Brahmans in this Presidency,

but the persons returning it came from Bombay and were not Brahmans

Satam (39, 164) -A Telugu caste of temple servants supposed to have come into existence in the Satani (39, 104) —A Telligh caste of temple servants supposed to have come into existence in the time of the great Vaishnavite reformer Srí Rámánujáchárya (A D 1100) The principal endogamous sub divisions of this caste are (1) Ekákshari, (2) Chaturákshari, (3) Ashtákshari and (4) Kulasékhara The Ekaksharis (dka, one, and alshara, syllable) hope to get salvation by reciting the one mystic syllable Om the Chaturáksharis believe in the religious efficacy of the four syllables Rá-má-nu-ja, the Ashtaksharis hold that the recitation of the eight syllables Om na-mó ná-rá ya na ya (Om! Salutation to Narnyana) will ensure them eternal bliss, and the Kulasékharas, who wear the sacred thread, claim to be the descendants of the Vaishnava saint Kulasekhara Alvár, formerly a king of the Kérala country. The first two sections make umbrellas, flower garlands, etc., and are also priests to Bahjas and other Sudra casées of the Vaishnava seit, while the members of the other two have taken to templo service. In their social and religious customs all the sub divisions closely imitate the Tengalai Vaishnava Brilinams. The marriage of girls after puberty and the remarriage of widows are strictly prohibited. Most of them employ Bráhman purchits, but latterly they have taken to getting priests from their own caste. They attach no importance to the Sanskrit Védas or to the ritual sanctioned therein, but revere the sacred hymns of the twelve Vaishnava Sansts, or Alvárs, called Náláyira. Prabandham (book of the 4,000 songs), which is in Tamil From this their purchits reacte verses during marriages and other ceremonies. The consumption of animal food and alcohol, though not sanctioned by their religious works, seems to be common [CR 1891, para 441, Buchanan's Mysors, etc., Vol I, pp 224—226, CR 1871, p 159, Tanjors Man, p 183, Mysors CR 1891, p 238, North Arcot Man, Vol I, p 200]

Satu—A sub-caste of Janappan in the southern and Perike in the northern districts. Janappans and Perikes are both of them Teluga-speaking guiny-bag weavers.

Sampassing — Another paper for Potnull from

SAURÁSHTRA—Another name for Patnulkáran
SAVALAKKARAN—A sub caste of Sembadayans which fishes only in rivers and tanks They are also boatmon and blowers of horns at religious processions

Sáv intixa-Same as Sámantiya

Savara (183,159)—A hill-tribe of Ganjum and Vizagapatam speaking a language of the same name {CR 1891, para 403, Ganjam Man, pp 87-93, Indian Journal of Education, November 1894, Taylor's atalogue Raisonne of Oriental MSS, Vol. III, pp 460, 470 and 472, Journal of the Anthropological Society of Bombay, Vol. I, pp 205-274, Risley's Tribes and Castes of Bengal Vol. II, pp 241-246 ]
SAVILA SAVILA—A small class of Tolugu beggars, clubbed with Disarr
SAVILA SAVILA—A small class of Tolugu beggars, clubbed with Disarr

Sayakkaran (3,186)—An occupational term, meaning a dyer Also a caste of Tamil dyers peculiar to Tinnevelly They do not allow widow remarriage and employ Brahman purchus, but they re app rently not held in high estimation as they are not allowed to enter Hindu temples and even washermen will not eat meals prepared by them Their titles are Asári and Pillai Sedan Seman Juda or Devánga [CR 1891, para 479, Tanjore Man, p. 186]

Segridi (3,668)—Telugu toddy drawers and distillers [CR 1891, para 524]

Sekan—Lit-rully an oil mill man' Compute Malayalam Chakkan

Sembadavan (53,695)—A Tamil behing easte which fishes only in rivers and tanks, while the Karaiyans and Pattanavans fish only in the sea But the name is sometimes indiscriminately applied to the Karaiyans also [CR 1891, para 207, North Arcot Man, Vol I, p 233]

Semman (2,000) - Tamil leathor-workers The caste has two hypergamous sub divisions, Tondaman and Tol-mestri, and men of the former take wives from the latter, but men of the latter may not

marry girls of the former They have no purchits, perform no saiddha and are not admitted into temples Their agnomen is Méstri [CR. 1891, para 531]

Senaikkudaiyan (3°,336)—Literally, 'owner of an army' Betel vine growers in Tinnevelly and traders elsewhere who are also known as 'Hai-Vániyan' or 'the betel leaf sellers' Their priests are Vellálas and occasionally Brahmans. They do not wear the sacred thread. They burn their dead and perform annual studdhas. Their title is Muppan in Tinnevelly and Chetti in other districts. In 1891, following the Tanjore Manual, they were wrongly classed with Vaniyans, or oil-mongers, but they are superior to these in social polition and are even said to rank above. Nattakéttai Chettis Yet it is stated that in Tanjoi e Paraiyans will not enter the Sonail kudaiyans' houses to carry away dead cattle, the ordinary barbers will not serve them, and food prepared by them will not be accepted even by barbers or washermen Somewhat similar anomalies occur in the case of the Kammalas, and the explanation may be that these two castes belonged to the old left-hand faction, while the Paraiyans and the barbers and washermen belonged to the right hand Paraiyans similarly will not eat in the houses of Béri Chettis, who were of the left hand faction

Senaittalaivan—A synonym for Sénaikkudaiyán

Senálati-Laterall, 'commander of an army', a synonym for Sále Sengund a Laterall, 'a red dagger' A synonym for Kaikolan

Senii an - Same as Sálivan er Sále

Séppiliyan (398)—Reported to be a distinct caste, but is probably a sub caste of Kallan Servicoara—Same as Kotégára

Settivánu (Gódávari and Kistna)- A synonym for Gamalla.

SETTISÍNA—Nell: re bontmen who speak bo h Tamil and Telugu A sub-caste of Pattapu SETTUKKÁRAN—A Combatore word for Dévángas

Shafi (1,432)—A Musalman sect

She Sil.

Shinin (601,189)—The great toldy drawer casts of the T mill country. The Shininr have recently control and appeals prominence on sing to the Internetly rives: f June 1889 which were consequed by their datum to be Kahariyas and to earter the Hill of temples. The Shinine wersh first to recent to telection the theory of the state April. In June th Marx an retailated in 850 Shininr boxes we to destroy it in Straids of the 5th April. In June th Marx an retailated in 850 Shininr boxes we to destroy it in Straids on the 1621 for the chartee or whole. Lives were lost, \$ 0 persons were streeted, and force of possiti police still quartered in the district.

The immediate bone of contention on that occasion was the claim of the Shinkas to enter the Hindu temples in spits of the rules i the Agama Shietras that toddy-linewers are not to be liow d int them. (onjoin in spire of the rules). The Agenta construct that tondy-universal roots to so now a unit menu, but the preferencies of the construmity date back from 1938 when a rich contrade fin Taranace because found. Christian converts belonging to light on p) the casts practic of group, but is without an proceeded behalf after that their pumplates began to be written and practiced by people of the castering out their caking the translation. In 1874 they endeavoured to establish right to enter the great Michael to replace the substantial control that the proceedings of the castering out their caking the control of the castering out their caking the castering out the castering that the castering the castering the castering the castering that the castering the castering that the castering that the castering that the castering that the castering that the castering the castering that great Michahi tempie i Madure, but fulled, and they have slose skinned to be allowed to see the scored thread, and i have polanogains i their weddings. They say they are slose node from the Chen, Carlia and Pándra Mings, they have byled themselves Kahatriy. In legal papers, I helded their schools Kahatriya Academy yes their hismass of this hase particular kind to do perchibit work for three, had peersa composed on their kingly origin gos through sort of incomplete paroly of the ceremony of invasitions within control thread, tabled much but hypography of their pixes, and and red peedy per sous to sign documents agreeing t carry them in palarogd on feetire occasions. Their lookiest strots, however was at ever that the coins commonly favore as "definite each work when the par-roggs ancesture of the sate." These are Venetian coins other formal in the so work and they are called Thinks money to the common people movely because they have upon these errors like locky his today paint. The whole story of thir pretendon said claims is set out a length in the judgment in the

Kamuda tompl case in the Pub-Court (East) of Madura OB tho. 33 of 1808

Kamodi tompl caise in the Neb-Court (East) of Madwar OS Nho. 35 of 1808. Apparently ladging from the Sthates on published statements of the one, they cai the claims chiefly true expressional detections of their extensions Stateds, and of Nada and O Janual, their two mean titles. Ones titles and names are however. I recent origin and little as the inferrent control of the control Grimani moch ingemuity has been exercised. Blairá i mot found in the servicy Tanil lijeranyr at all. In the incertifician of Ridyridy Colou, CA, D 98-10133, toddy-drawers are referrat to as II are, According to Puspeiral duction yr of the 10th or 11th untry the names I the toldy-drawer causes are Palayer Turners of Padurar I there the Chéférians Milares. I mil discionary of the 10th century adde Katoligar. Apprecially therefor the Southint word Sanoligar must have been introduced (probably by the Dribhanan) between the 10th and 10th century, and is a Familiar reademing of the family word II van. From Sensellagar realizing of the family word II van. From Sensellagar rollsing a roll long tep i the currying of words. The Shaifaries are the Shein in derived from the Tanil word III one Chira or Shaifar with means words. The Shinar may that Point in derived from the Taini word Nums or busine which means the learned or the noble. Be it is done not power that the Shind were over cere called Rin for Shinds in any of the Taini works. The two words Midds in Grainai mean the same thing namely rules of a country or of Shings the former being Tainii to the latter. Swingitt and Allin, so they thend, mean man who lives in the country as opposed t. Urkin, th. man who revides in refresh anomy areas and we will be a seen as the probability to reach the most probability that it refers to be the that the the ligram anomalous of the cut if set outsuit the flagses (Such Index Interprises, Vol II Part I) light went McKla and Grithanh both mean rathers it loss not give those who have there tilles y define t be Kahatriras. If it did, all the learned and of the seen and the second and the se would be Kabatriyes.

The social estimation in which the Shindne are held differe in different districts. In Ti crelly and Madur they are outlidered I much 1 count than they are in T joro and Chingleput and alather they are connected i mann is ecount than they are in it jord and completely in-social laudification in the Submiliary T ble in this larger is based on the greateral opinion of the Hind \*\*\* an animal section of the section Pp. 99-107 l

Pp. 99-1071

Sharff (450)—A liveabre tribe The word strictly means the descendant of me f it Shorft tribe by Sahad woman, but it is frem used in less creat some.

Shoft (784,601)—A Moulem tribe II propert connects only Messignams of foreign descent who are descendants (the first three Shalifas, successors of the Proplet but it is largely returned by converts and Musalmans f mi ed race.

Parada;—An compational more me using he ter used by the Irales in South 1 of each Chingleput, ad so chabbed with that cast

Pura-(621) - 1 Musulman e-ota fan name Survey-A sub-rast of Jack.

Separ (11)-A territorial name meaning Africa

Sikh (61) A sectoria or religious name Followers of the reformer Ninal Shills Sunarro-A sub-crete of Mondi.

Prezzot (17)-An Upper India custo of knif grinders.
Rias vr-Literally the virtuous. A sub-met of Linguista.

BILITTA-A sub-coste f Olliva.

Supi-A sub-caste of Panchala or Kamsala, the members of which are sculptors and stone Sil-Tan Sindui (1)—A territorial name, meaning a man from Sindh Sino in—Beggars who beg only from Sales, a sub-caste of Sale Siolo (660)—Oriya toddy-drawers — Soe Songi Sipiri—Oriya temple-priests and drammers, a sub-caste of Rayulo STRADGAR (1)- Unrecognizable Sinimallam—A class of Telugu field labourers in Vizigapatam, clubbed with Mala SITEA—Supposed to be the progeny of a Khond man and a Haddi woman. They manufacture the brass rings and bangles worn by the Khonds. A sub-tribe of Khond SIVA-BRAHMANA-A synonym for Canarese Stunikas Sivachara—A sub sect of Linguyats Sivachija—Same as Siva-Brahmuna or Stámka Sivala (Godávari)—Telugu priests in the temples of village goddesses, clubbed with Tamballa Sivilar—Litera'ly, a palki bearer' A sub caste of Iduiyan or Toreya. The latter are fishermen Solara (>727)—Canarese-speaking hill cultivators in Combatore and the Nilgiris [Bucha Mysore, etc., Vol. I, p. 411, Combatore Man., Vol. I, pp. 64, 403, Mysore C.R. 1891, p. 228]
Solahann, Solahulla-Kshatrina—Returned as a caste name and as a title by certain Pallis Iranyavarma Solivan-Territorial, meaning a man of the Chola country, clubbed with Chetti or Vellala both of which castes use the name, according to the nature of the other entries in the schedules SOMADONSO—Laterally 'the lunar clan', a sub-caste of Odiya Somakshatri (South Canara)—A sub-caste of Gamga Somara (107)—A small potter caste of thingal Somara (107)—A small potter caste on the Vizagapatam hills South (10)—A Central Provinces caste of leather workers

Sonagára (1,253)—A Konkaní speaking caste of goldsmiths [South Canara Man, Vol I, p. 165]

Sondi (32,707)—An Oriya toddy selling caste They do not draw toddy themselves, but buy it from Siolos and sell it They also distil arrack [C B 1891, pain 529]

Sonkari (407)—Oriya bangle makers Should not be confused with the Telugu Sunkaris Sonkarı (407)—Oriya bangle makers Si mastab (1)—Unrecognizable SRISHTIKARYAM—A sub casto of Karnam SRIVAISHNAVA—A sub-sect of Brammans Stánika (1,469)—Canarese temple-servants They claim to be Bruhmans, though other Bráhmans do not admit the claim, and as the total of the caste has declined from 4,650 in 1891 to 1,169 this year they have apparently returned themselves as Brahmans in considerable numbers. [CR 1891, para 446, South Canara Man, Vol I, p 154]

Sudarmán (40,592)—Cultivators chiefly found in the districts of Tanjore and Trichinopoly They are mutating the Brahmans and Vellalas in their social customs and some of them have left off enting meat with the idea of raising themselves in general estimation, but they nevertheless cat in the houses of Kallans and Idaiyans Their title is Muppan [CR 1891, para 358]

Suddho (4,231)—Supposed to be a distinct tribe of Oriya cultivators on the Ganjam hills The word means 'pure Súdra (1,064)-The fourth of the traditional castes of Manu, an indefinite term forbidden by the instructions to enumerators, and not really the name of a caste SLDRA-KAYUTIYAY -- A synonym for Navutiyan or Velakkattalayan SUCALI, SUKALI-Same as Lambadi Sukilaksha (13, Godávari)—A Musalman occupational term Suitlansia (13, Godavai)—A musaiman occupational term

Sult-A Canarese word for a prostituto, same as Patraméla

Sult-(1)—A Musalman title, meaning 'king'

Suynami-Fishermen and cultivators in Godavai, clubbed with Kapu

Suynami-Laterally, 'a lime-man' It is an occupational rather than a caste name

Lame burning is usually done in Tunevelly by the Tondamán caste, in Trichinopoly by Kurumbas, in

Malabar by Parayans and elsewhere by Paraiyas and other low castes

Sunnári (5,006)—Oriyá goldsmiths [Risley's Tribes and Castes of Bengal, Vol II, p. 256, sv Sonur ] Survi (1,205)-A Musalman sectarian name SURAMARI (Salem)—A sub-caste of Odde SURTI (10)—Unrecognizable Probably people from Surat NURLDANAN-A synonym for Nokkan SVALPA-A sub caste of Vakkalıga Tag'chakkaraiyán (Tanjore)—A synonym for Karaiyán Tagʻcha Kurur—Barbers who shave Malabar Kammalans Tagʻchas—A sub-casto of Kammalan which does carpentry work TAC'CHANADAN-MUPPAN-A sub-caste of Kuric'chan Takru (1,318)—A Musalman tribe in the Laccaduces [C.R. 1891, para 461]
Talayan—Laterally, 'a chief.' Returned by some Maravans in Tinnevelly, clubbed with Maravan
Talik Manari (3)—Unrecognizable
Tamballa (3,739)—Telugu speaking templo priests. Their social position differs in different
localities. They are regarded as Bráhmans in Godávari, Kistna and Nellore and as Sudras in the other
Telugu districts. [C.R. 1891, para. 438.]
Tamballa (5)—Upper India betel-loaf sellers and green grocers.

Takarally, a sattlement or compact Banaáris or Lambáda. A synonym for Lambáda.

Tanda—Laterally, a settlement or camp of Banjáris or Lambádis A synonym for Lambádi Tandán—A sub casto of Tiyan Also the title of headmen of Tiyans and Malabar Kammulans

[CR 1891, para 526]

Tun -Tat

TARTOTATAS—Liberally thread-waves; Sanckrit word for Sila.
TARADAYTID—Telegra beggars of blad with Dásari.
TARTARDA (S. 1875)—A Makabar trading cases allied to Mittin (p.s.) [O.R. 1891 para. 182.]
TARTARDA (S. 1875)—A Makabar trading cases allied to Mittin (p.s.) [O.R. 1891 para. 182.]
TARTARDA—A Decision of Kanmadian which does goldennithe work.
TARTARDA—A Makapa cultivating cases. See Kanma.
TARTARDA—A Makapa cultivating cases. See Kanma.
TARTARDA—A Makapa cultivating cases. See Kanma.
TARTARDA—A Makapa Carlota (C.R. 1891, para. 501.)
TARTARDA—Liberally the white clan. A synonym for Takhar
TARTARDA—A former one of all-creaters, which has two productors sections—Holodis and

TELLATILA—LAVERITY the white clem. A synonym for Tellatis.
Tells (48,729)—30 Gryd sowt of off-presers, which has two endogenous sections—Holoids and
Khada. (0.B. 1801, part. 501; Blady Tribs and Caste of Bespat. Vol. II., p. 306 to Tell.)
Tellague (1,10)—A fanguousite term, meanung, man who press that languages.
Tacco Outrin—A Tamil synonym for Junippun
Tacco Outrin—A Tamil synonym for Junippun
Tacco Outrin—A synonym for the Malabata Chilyson, who are so called locause unlike mort of the

west coast rastes, they live in streets.

Terrawains-A sub-cost I Amhabroid, the members of which sing and dance in Bhagaroti

Thicker (100)-A Bombay costs of genealogists and caltivators.

Takana (4)—An occupational brain meaning a Mappilla priest.

Takana (A)—An occupational brain meaning a Mappilla priest.

Takana—A Canarese sponym for the Tanail Pallij applied also by the Canarese prople to any

Tanail Schma of the lower classes.

Trus Koverso-A sub-tribe of Khends.

Tigni Kunurru - Laurelly teacher who cannot approach. A synonym for Kavutiyan.
Travaalrin -- A sub-cast of Samantan Also so called hahatriyas whose touch does not pollute

Brakmen. [OR 1891 para 35...]

Travaure -Brickley on whose women re usually prostitutes; found chiefly in Salem and Coimbatore dutricis. They are either Véttavane or Kankilane, and have been clubbed with them according to the titles entered in the schedules.

Ti an Name - A sub-casts of Ambalavasi, the members of which sing and dance in temples to

Kutha nd other minor delties.

Natible and other minor delive.

Tyan (673,630)—A hisabar seste of toddy-drawers. In Boath Alabar the caste is called Ijurna or Ta Ju. Its nombers address one another and are addressed by the lower chance, as Bluight which problems another form of Staffer (GR, 1871, p. 187; CR, 1892) parts, 535 Meister Man. Vol. 1, pp. 143–140; Buchannan Myser et Vol. II, pp. 97–99.

Tryging (1881)—Cryst Alaberton who show make local-self platters. They have four programous sections, viz. Town, Ghodel, Artin and Knikoloudis. In sexual position they are boat on par with the Thinga Pallis and above the Orly) & Knowledge. [For Tipus in Balay' The end Caste In Rangel.

the Things Pallis and above the Utils America. [res alps in mean.]

Old II, p 523

This (607)—A perboal tribs found only on the Nilgiti Hills. I 1881, they membered 075 and 1191 133 to they are po unity tessility becreasing Storial presentation were taken this year bovever. see that none were united [Diarhall Interespont easing the Tiles Breaks' Franches to the property of the Control of the C

Tota (1)-Unrecognisable. Tallmillan (2,305) Literally leather-tantle. They are leather workers and dyers and also gymnads and teachers of gymnastice. I their marriage and other contons they follow the Malaber Kammitune and other polluting cases. They are also called V tti-Kurup, Chéya Kurup and VII-Kurup

Their table to Kurup.
Tonz. manar-Liberally man with bug hole in his ears Taken as sub-casts of Shinda as the people turning it used the Shánán aguestes of Nédán. They are properties and cellers of heaked rice in Malras.

TO year.—The title of the persons who returned Tolavan as their casts name was Navakian; their narher-looper was Tamil; and they followed vanous compations. Hence statics of the name was of block with Palli.

were no over wing real.

Tondamin (2,140)—Also called Sanninsbakkiras (qs); Tamil casts of lime-bursers found only
is the Innervoll defect. I has we redegined to the relative Tondamin and Selegan. It is add
to be a broade of the Kall such that the compared to Theoremity from Pulsakkittin, or the Tondaman's 

inera (11-currequint total, representation and publishearers found in Salom and Coimbatora, Sec. Tarrys (1819)—Learners Salerman and publishearers found in Salom and Coimbatora, Sec. Beetha, (C.R. 1891) para, 519, B. baranta Myerr w. Vol. 1 pp. 397 47 ]
Tottiyan (190, 65)—Tedgar cultivaters, The Tottiyan or Kambatation of the Tanjore district

The state of the s

wealthy the couple may be, the only grain which they may eat at the wedding festivities is either Tsa.-Vad. cumbu or horse-grain. The patron deities of the caste are Jakkamma and Bommakka, two women who committed sats. The morality of their women is loose. The enstone of marrying boys to their paternal annt's or maternal uncle's daughter, however old she may be, also obtains and in such asset the hard-graphy father a good to take many hyperself the state o bridegroom's father is said to take upon himself the duty of begetting children to his own son Divorce The many and remarriago is freely allowed. They offer rice and arrack to their ancestors. The Kattu-Tottiyans will eat jackals rats and the leavings of other people. Tottiya women will not eat in the houses of Bráhmans, but no explanation of this is forthcoming. The men wear silver anklets on both legs, and also a bracelet on one of the upper arms, both of which practices are uncommon, while the women wear bangles only on the left arm instead of on both as usual. Some of the Zamindars in Madura belong to this easte. The caste title is Nayakkan. [C R 1891, para 361, C R 1871, p 146, Madura Man, Part II, pp 81-84.]

Tsakala (360,215, M 126)—The washerman caste of the Telugu country [CR 1891, para 489, North Arcot Man, Vol I, p 237]

Túlivandlu—A synonym for Pattapu

Tulunan—Interally, 'a native of the Tulu country', a sub-caste of Mavilan which speaks Tulu. Tunnana—Interally, 'a tailor', a sub-caste of Nayar which consists of tailors

TURK (6)-A Musalman territorial name

Udaiván (12,548)—A title used by the Nattamans and Malaimáns

Unasi (12)—Central India religious mendicants and devotees

ULINAKARA -Literally, 'a menial servant' A synonym for Pariváram

Ulmáli (1)—Unrecognizable

Unitini—A sub-caste of Samantan [CR 1891, para 353]
Unurulavadu—I iterally, 'a dyer', a sub-caste of Rangari
Uppara (110,178) | Salt-workers found in all the districts

Uppara (110,178) | Salt-workers found in all the districts The same caste is called Uppara Uppiliyan (43,664) | in the Telugu districts, where it speaks Telugu, and Uppiliyan in the Tamil country, where its home speech is sometimes I amil and sometimes Telugu In Combatore and Salem, some of the Uppiliyans also speak Canarese Now that the manufacture of salt from salt-ourth is some of the Upparis hiso speak Camerese. Now that the infinite of sait from sait-6-fit is prohibited those people have taken to earth-work and day labour. The Telugu Upparas are said to be divided into two sections called 'Yedu Madala' (seven Mudalas a Múdala = Rs 2) and Padaharu-Mádala (sixteen Mádalas), from the amount of the bride price or 'Voli' they give for a bride The caste has also exogamous gotras. Three of these are called Paidipála, Jangála and Bonagala. The Upparas occasionally employ Bráhmans as priests, but the Konga (Combatore). Uppilyans use Tottiyans. In both castes marriage is either infant or adult and in both divorcées and widows may remarry. Among the Upparas the tall is tied round the bride's neck by the bridegroom, but among the Uppiliyans his sister ties it. The Uppiliyans' marriage ceremony is unusual. The couple are made to set inside a wall made of pilod-up water-pots, the ends of their cloths are tied together and then the women present pour the contents of some of the pots over them. In both castes the dead are sometimes burned and sometimes burned. Neither perform sråddha, but the Upparas give Bråhmaus rice and vegetables on Pongal day as a kind of substitute. Both castes cat mution and pork and drink alcohol. The Uppellyans take a rather higher position in the Tamil country than the Upparas do in the Telugu districts [C.R. 1871, p. 157, C.R. 1891, paras 504 and 505, Buchanan's Mysore, etc., Vol. I, p. 211, Indian Antiquary for 1879, p. 218, Mysore C.R., p. 249, North Arcot Man, Vol. I, p. 246 [Uráli (62,797, M. 2)—Agricultural labourers in Combatore, Trichinopoly and Madura (In South Malaber, however, the word is a synonym for Kólayan) There seems to be some connection.

between the Uralis and the Ambalakarans or Muttiriyans Muttiriyan is a sub-division of both Urali and Ambalakaran, and both of these are found in the same districts. Perhaps the Uralis are an offshoot of the Tamil Valayans, which by change of occupation has transformed itself into a distinct (See Ambalakaran ) The caste is split up into a number of sub divisions called after the name of the tract or nadu in Trichinopoly which each inhabits. To get back into the caste an excommunicated man has to kill a sheep or goat before the elders and mark his forehead with its blood. He then gives a feast to the assembly and puts part of the food on the roof of his house. If the crows eat this he is received back into the caste. (Brahmans always put out portions of the sraddha offerings in the same received back into the caste (Brahmans always put out portions of the sraddha offerings in the same way, and judge whether they are acceptable or not by noting if the crows eat them or not) Marriage is infant or adult. A man detected in an intriguo with an unmarried woman is fined and has to marry her, and at the wedding his waist-string is tied round her neck instead of a táli. The well-to do people of the caste employ Brahmans as priests, but others content themselves with their own elders. Widows and divorced women may marry again. The dead are either burned or burned. The richer members of the caste perform sraddha. They drink alcohol and eat fowls, mutton, pork, fish, rats, etc. In social position they come below the Idaiyans, Tottiyans and Kallans. Their title is Kavandan. [CR 1891, para 389]
URITAVAN—A synonym for the Canarese Bédarus in Malabar

URIYA—See Odiya UR-UDAIYAN—Laterally, 'lord of a village', a synonym for Nattamén

Urukkaran (482)—A Musalman tribe in the Laccadive Islands

URUMIKKÁRAN-Interally, one who plays on the drum called Urumi They are Tottiyans in Madura and Parmyans elsewhere

UTLAVADU—An occupational term, meaning 'makers of utlams' An utlam is a sort of hanging receptacle for pots, etc., constructed of palmyra fibre, which some of the Yerukalas make and sell Taken as a sub-caste of Yerukala An utlam is a sort of hanging

UTTRÁSI-A sub-caste of the Onyá Boishnobos

Vada-Laterally, 'a boatman', a sub-caste of Pall Vadas, however, often call themselves Bulijas
VADAMÁLIYAR—A sub-caste of Chetta in the Madura district.

fed -Van

Adras, V. Lattil-Auth-east of Kamski. They are Telingu carpetiers. See Kannáles Vadingan (S.524). Literally Telagu una Alinguist term wrongly returned name by Kamsas. Kipo and Bally in the Tariff direction. Valousty (Cimperelly)—Literally T. luga shipherd. A Kamil syncopy for Golk.

A Tamil syncoyra for Golle. Their

title is either Kone or Naidu.

VACUATY Y-A sub-costs of Middies or Chakkillivan in the Tamil districts. Varietisma (Obliveri and Mitter) - Polio or of the rati Vallbiness. A sub-sect I Brillman Varietisma the number of which are mainly temple serve its. See Brillman.

TAILY—A sub-sect of Brindium. They are found only I the Tinnevelly district, where they are necessarily of price and prijetis in ruleage temples.

Value 19 - A name crudily pyled in the behalies t Stilais.

Value 19 109 - The thrid of the traditional casts of Mann. It is doubtful whether there are true Drawlay Values, Varyas, but some of the Drawidson trading castes, notably the Kömtis, are any time? Districts "Caryes, but some of the Dre idlan trading castes, notably the Accests, are trasted Varyes bythe Bridsmann though the latter do not admit their right to perform the religious correspondes which are restricted by the Vellas to the twice-born, and regains them to follow only the

VALLE V WALL-Same on Only

Visiti Visiti—Same as Ogh.

Vakitifigor, Orentrus (65,859)—Canarese coldinators at eigenally belonged to Mysace and are found manily in Misdam, and Colmbairm. The easter spirit p into several sub-divisions, the names of two of wheel, Noralla sold Gangalikina, and derived from former deristions of the Mysace country Es h I, these is agent pill, up into toremist economic sections seems I whole are Calmada hills (18 minute of the Mysace of the Mysace of the Misdam of the Mysace country kind (18 minute). The termination halls means a clan. Comes of the details of their mercage recoverables are amound. The lendergroom weers are not completely and the mercage recoverables are unusual. The lendergroom weers are not could be supported to the couple are rubbed with termorre. The graphy lightness globals and are taking to bound the dead but they est animal food. [C.R. 1881 para, 3\*9; Bachanan Mysace et viol. 1 pp. 221 232, 4, 13, 6\*1 3\*1 Letters displayed for 1875, p. 50; Hayer C.R. 1881 p. 1225 Acad Carres Men, Vol. 1, p. 184 January of the Anthropological Society of Backay, Vol. 1, pp. 184-1.1.]

Val. Christian Commission and Carrell mans for the Glatter Ballia.

VALA CHEFT .- A Malaysiam and Tamil name for the Gamin Baltias.

Variable va -- A close of Cumereso musicians; taken as sub-casts of Det dign.

Valaryan (300,196; M. 4)-A shikkri carts found rasinly in Madura and Tanyors. In the latter the valaryan (200,700; A. 4)—A substrated report stating in assource as a suppose, as on acres man names Ambalakiran, Stranslatinan, Velan, Striyan and Karuvikkiran are indisconstrainty piphel of the cast. The connection between them and the Ambalakirans and Urdin has been referred to in the noire on three tweets. But Madary, Valaryans are been firshamment than thoyou it Rapiore the latter amplying Bethansa or press, fertilding the nariogs I widers, occasionally huming there said, and bring particular has they rea. But they will cling to the worship of all the west littles gode and golderees. [CR 1891 parts 510; Tergers Men. p. 105 Meters Men., Part III, p. 63.] YALIS WATTER—Liverily people of the right-hand division. As homomen measured by

some P raivage.

Villamer—A synonym for Nókka Viltzina—Same as Vilvakira

ord A sub-case of the Madara Agazonda rass. Varn (x-Literally one without

ALLEGATION OF THE VIGILIER DESCRIPTION OF THE STATE OF TH

Sealamhar ( 1 10—A cultyrating Taull costs found in Tanjors and Medata. [C.B. 1991 para. S. Medata Mar. Part II. p. 4.

Medata Mar. Part II. p. 4.

Matter Awat Kerrata—A procyasion Keratan. Historily follows of Vall Amms the will of the gold Substant yas who as elained to have been Kurata woman.

Validat—A set—endr of Manastan. (C.B. 1991 para. 350.]

Vallayan (c) 1790. M. 3.—A casts. I process the Partingum and Jallana who were extensible.

Parking the many will not dince in interest to the state of the control of the parking the many of the parking the many of the parking the park of the Many Vall price of the parking the park of the park of the park of the park of the parking the privileges of the Vetto Brilmans on mg to their having served or soldiers when Malabar was ruled by th Brilmans prior to the days f the Pernudle.

un instrument jeute to int days und in Fernanda.
Valleralli (6 85)—Cabirestore in the Fridal kottal Paste
Valus (1 133)—Cabreally, trader: A Konkanis-pasking trading caste
Valus (1 133)—Cabreally, trader: A Konkanis-pasking trading caste
Valus (1 133)—Cabreaser more the Tamle, corresponding to the Telugu Gándles, Canarese
Gá igas, Llabhar Chalkáns and Oriya Telin. Entitle of Vanja an occurring a Malabar have been
the device the Cabrease and Carlos

I blied with Chakkin. Vázigan w also returned in Cantra and was similarly claibled with Chakkin, but this seems to have been yong as some i them are Konkins-i-preking invitors, see Yan. The same observer reason Mana classed objectiving as but accompanies of all followers of the same objects reason Mana classed objectivity as the same objects of the respective of the same objects of the same objects of the same objects of the same objects of the same objects of the same objects of them are the records thread they are saming higher position, and come of them are the records of their devices of the same of the same objects of the same object

one bullock and two in their mills Oddly enough, the former belong to the right-hand faction and Van.-Vel. the latter to the left Their usual title is Chetti [CR 1891, para 498 Fanjore Man, p 189, North

Anot Man, Vol. I, p 231]

Vannán (208,713, M 47)—Tamil washermen In Malabar, the same as Mannán, (q r) [C R 1891, para 488, Madura Man, Part II, p 73, Tanjore Man, p 197, North Arcot Man, Vol. I, p 237

VANNATIAN—A synonym for Veluttedan VANNIAA—A synonym for Palli

VANTARLU-Laterally, 'a strong man', a sub-caste of Telaga

VANUAN-A name assumed by oil-pressing Vanuans who have left their traditional occupation and taken to grain and other trade

VARAKURUP -A title of the Mulabar Parayans

Vanta an-A sub-caste of Ambalavási [OR 1891, para 444]
Varuanti am-Literalla, 'Varuna's clan,' Varuna being the god of rain A synonym for Karai-

yan VATTAKKADAN-Literally, 'a native of Vattakad' a name given to the Chakkáns of South Malabar

Vatti-Interntly, 'an instructor', a synonym for Kavntiyan
Vatti Kirup-A synonym for Tolkollan
Valani, Valinian—Same as Vaguniyan
Védan (25 519)—A Tamil speaking labouring and hunting caste, the members of which were
formerly soldiers and subsequently dacoits. The name means a hunter, and is loosely applied to the
Irulas in some places. There is some connection between the Védans and the Tamil Véttuvans (q v), but its precise inture is not clear Marriage is either infant or adult Widows may marry their late husband's brother or his agnates Some employ Brahmans as priests They either burn or bury their dead They claim descent from Kannappa Nayanar, one of the 63 Saivite saints (of Ambalakáran) Their titlo is Nayakkan [CR 1891, para 538, Madura Man Part II, p 63, North Arcot Man, Vol. I, p 234, Mateer's Native Life in Travancere, p 60]

Velakkattalavan (8,767)—Malayalam barbers who serve only Nayars and higher castes Their women act as midwives [CR 1891, para. 471]

Velama (436,327)—Telugu cultivators See Kamma [CR 1891 para for 1879 p 216, North Arcot Man, Vol I, p 216]
Velampan—Literally 'a rope-dancer', a sub-caste of the Malabar Ándis Velan—1 title used by Kusavans It is equivalent to Vellála See Kamma [CR 1891 para 342 Indian Antiquary

Vélan (3,120)—Malayálam devil-dancers, sorcerers and physicians [CR 1891, para 546] Their women act as mid-

Vellala (2 378,739, M 1)—The Vellalus are the great cultivating casts of the Taiml country, and by general consent the first place in social esteem among the Taiml Sudra casts is awarded to them To give detailed descriptions of the varying leustoms of a casts which numbers, as this does, over two and a quarter millions and is found all over the Presidency is unnecessary, but the internal construction of the caste, its self-contained and distinct sub-divisions, and the methods by which its numbers are enhanced by accretions from other castes are so typical of the corresponding characteristics of many of the Madras castes that it seems to be worth while to set them out shortly

The caste is first of all split up into four main divisions animed after the tract of country in which the ancestors of each originally resided. These are (1) Tondamandalam, or the dwellers in the Pallava country the present Chingleput and North Arcot districts, the titles of which division are Mudali, Reddi and Namar, (2) Solya, or the men of the Chola country, the Tanjore and Trichinopoly districts of the present day, the members of which are called Pillar, (3) Pándya, the inhabitants of the Pandyan Kingdom of Madura and Tinnevelly, which division also uses the title of Pillar, and (4) Konga or those who resided in the Konga country, which corresponded to Combatore and Salem, the men of which are called Kavandans

The members of all these four main territorial divisions resemble one another in their essential customs. Marriage is either infant or adult, the Puranic wedding ceremonies are followed, and (except among the Konga Vellalas), Brahmans officiate. They all burn their dead, observe 15 days' pollution, among the Konga Vellálas), Bráhmans officiate They all burn their dead, observe 15 days' pollution, and perform the Karumántaram ceremony to remove the pollution on the sixteenth day There are no marked occupational differences among them, most of them being cultivators or traders. Each division contains both Vaishnavites and Saivites and (contrary to the rule among the Brahmans) differences of sect are not of themselves any bar to intermarriage. Each division has Pandarams, or priests recruited from among its members, who officiate at funerals and minor ceremonies, and some of these went the sacred thread, while other Vellálas only wear it at funerals. All Vellálas perform sráddhas and observe the ceremony of invoking their ancestors on the Mahálaya days (a piece of ritual which is confined to the twice-born and the higher classes of Sudras), all of them decline to drink alcohol or to eat in the houses of any but Bráhmans, and all of them may dine together eat in the houses of any but Brahmans, and all of them may dine together

Yet no member of any one of these four main divisions may marry into another, and moreover,

each of them is split up into sub-divisions (having generally a territorial origin) the members of which again may not intermarry

Thus the Tondamandalam Vellalas are sub-divided into the Tuluvas who are supposed to have come from the Talu country, the Poonamullee Vellalas, so called from the town of that name near Madras and the Kondarlattis (those who the their hair in a knot without shaving it) None of these three wil None of these three will

The Soliya Tellalas are sub-divided into the Vellan Chettis, meaning 'the Vellala merchants' (who are again further split up into three or four other territorial divisions), the Kodikkáls (betel-garden) who grow the betel-vine, and the Kánakkilináttár, or inhabitants of Kánakkilinádu. These three similarly may not intermarry, but the last is such a small unit and girls in it are getting so scarce that its members are now going to other sub-divisions for their brides

Tal-Vat

The Plainte Validies are anh-diraded into the Ka Iritias or Karalkitras, who, notwithstanding the logenda about their origen (see CUR. 1841, par. 2059), are probably territorial sub-diffusion assensed from a place solled Kernikold or the Nengolds and Pangasa, the origin of whom is not idear; the Arunburs and Simkudia, so called from villages of these sames in the Frindys country; the Argundain, and, who are probably recent from the cares of that same, it has Nigridies, meaning the waters of the sames; by Nigridies, meaning the waters of the sames; by Nigridies, meaning the waters of the sames; by Nigridies, meaning the waters of the sames; by Nigridies, meaning the waters of the sames the circum special (see CIR. 1880) para. 2050. Thought they are as has been seen, sub-dilutions of reb-division t center, yet their bycellon to marrying colled their own circle is as strong that though they are fast single out because there are so fave gride among them they decline t go to the other sub-divisions for brides.

Tollakite (see with this block), Arinagania (tirer bank) and others, the origin of more of what selectly known, but the members of which are reprinterment.

In addition to all three divisions and sub-divisions of the V. Bifa caste proper there are zown days and pretend which really belief to go the proper there are zown days and pretend which really belief to quite great greatered.

make a number to an other discourse on the discourse on the black on the project where are now a days make a number to a number of the grant of the project of the case of the project of the case of the project of the case of the project of the case of the project of the case of the project of the case of the project of arries from this practice and how purning the varieties in the crasial invariences of Velidias takes at random are likely to become. Lastances of members of other castes who have seemed the mane and as random are likely to become. Instances of members of other center who have seemed the same and posture of the Veilsian are the Veiture Veilsian, who are small, Veitures to Peiture Veilsian, who are only Pilavasa the Illam Veilsian, who are brainkesse the Karakursi (Lord of the theory Veilsian, who are Karaytone the Karakursi (Lord of the theory Veilsian, who are Karaytone the Karakursi (Long of Veilsian, who are Shinfass the Offen (Long of Veilsian) was not Shinfass the Offen (Long of Veilsian) who are Rainjass the Guba (Báma boatenen) Veilsian, who are Rainjas the Cuba (Báma boatenen) Veilsian, who are Veilsian who are Veilsian who Modah, and claim in time to be Velldier, and even Paralyses seron the title Pallal, and trust I its eventually enabling frame I pass themselves of an enabors of the casts.

This eccent if the constitution of this casts will show how difficult it is to decide what shall

This second I the constitution of this casts will show how different it is to decide what shall be considered to be made easies at the present do and how puraling the work of thing the casts sub-directors returned in the scheduler way constants become. And every sky these difficulties more so as the constant classes, sub-directors within a sent are becoming yearly more mannis, which the harles which formerly separated one static cast clearly from another are prevent for sand less and less distinct. (CRI 1871 p. 144-5 CRI 1891 p. 135-5 Beckmann Mysers at Vol 1 pp 35-01; Newless Man, Part II, pp 37-31; Perjert Men., pp. 178-185; Considere Man, Vol. 1, pp 36-01; Newless Man, Part II, pp 37-31; Perjert Men., pp. 178-185; Considere Man, Vol. 1, pp 36-01; Newless Man, Vo

by a man of lo or caste the Veluttadan can remove the pollution by merely sprinkling it with subse and water [OR. 1891, para. 193.]

VERSIES Tamil-speaking estimators and labourers in Chingleput, whose till is Najakkan. They are reported to be identical with the Iralia and were d block a th that casts.

Virtuant—A sub-map of Horizont.

A occupational term returned by Boyas Irules, and Virtumeigan-Literally hunter Kuravane, and clubbed with one or the other according to the district in which it occurred, the title in the

sebedule, and so on.

schedule, and so on.

Véttyrag (Tamil) 74,850—An agricultural and hunting costs found stally in Galen, Colmbators
and Madaras. The name mean huntier. They are pushed by of the same study at the date should be the control of the con a reported that the Vittarane worship godden called Kandi-Amman, which may possibly mean the a reported that the Vittayana worshop goddees called Kaidé-Amesas, which may possibly mean the godders of Kandy. Of the endogamena sections into which the costs is divided the zore merically important are Vergiand). Klasgu (rout), heart, Vingu (firwood), Fanddi (deveth of the eccount leaf) and VIII (bow). They have belief own includes who seem also to form a separate which driven and are to serve any one form to set the set of the control of the contro

span 1900.)

Para Vitituran (Malaysian) 16,896—Asrioniural serts, bitaire d collectors of forces procless who live to the Malakay Jongies. They have two endogamous arthod virious solled Kwid and Ivennatia. The forces keep their hard loops and their venues were dockt. The latter two top-tasto and their waters were done in between their hard sorres which they were only round their waters and moved delity. The latter are as suches set of people who live is rule bundles and read test and will cet anything down to carried ret they consider therewhen separate to Chermana and Publishram of an occariol set to be polluted by these. They are somisally linders and failow Maramakhatilyam. This same name is also berse by these of macros and anti-wavkers in the low contraly is Malakar.

Vib -Yog

VIBILIA CUNTA-A low class of wandering beggars clabbed with Mala

VII - AURI P—A synonym for Tolkollan
VIII IVAN— Laterally, 'a bowman', a synonym for Tamil-speaking Italias in Clangleput
VIII ARABA—A sub-caste of Sérvégura or Kótégára

VILLARARA—A sub-caste of Servegura or Rotegara
Vipravinodi (487)—Telugu-speaking beggars who bog only from Brahmans See Andi
Virabiladrarakulaw—A synonym for Vann'in Virabhadran is the washermen's pitron deity
Viramushti (1,677)—A Telugu beggar caste See Andi
Viralataka Viralaka An—Literally, 'a drummer' They were originally temple servants but
they now do miscellaneous day labour All their females are prostitutes, and the name has been

clubbed with Desi Their titles are Mestri and Mudali

VIRASAIVA-A synonym for Lingayat

Virudan an-A synonym for Nokkan

Viswa Brahman, Viswakarma—A synonym for Kamsala or Kammalan Vodun (South Canara)—A sub-caste of Kumbara

V6d6 (78)—A small caste of Ornya basket-makers and cultivators in the Vizigapatam Agency Vulupula-A class of indigo dyers in Vizagapatam a sub-caste of Tsákala

Wanter (1)-A Musulman sectarian name

TARRE TARREU-A sub caste of Mutrácha TARRETAN-A small class of Tolugu beggars, clubbed with Dasari

Yanadi (103,906)—A Telugu speaking forest tribe found chiefly in Nellore The name is also given to Iolugu-speaking Irulas (qr) in Chingleput [C.R. 1891, para 417, Nollore Man, pp. 148-154, North Arcot Man Vol I, pp. 249-251, Madras Museum Bulletin, Vol IV, No 2]

YANATI—Entres of this Name were clubbed with Yanada, but it has since been reported that in

Bissamouttack taluk of the Vizagapatam Agency there is a separate caste called Yanati or Yencti Dora which is distinct from either Yanadi or Konda Dora

Yáta (52,696)—Telugu toddy-drawers [CR 1891, para 523]

YATAGIRI—Same as Vétagiri, a sub caste of Mutricha Yelama—Same as Velama

YENUNGO BENUNGO-A sub-tribe of Poroja

Yeravala (1)—A forest tribe belonging to Coorg
Yerravala (1,968)—A forest tribe in Combatore and Malabar
Yerukala (65,513)—A wandering tribe of thieving, begging, fortune telling and basket-making
gipsies found living in movable bamboo and date mat huts in all the Tolugu districts. They have
usually been treated as the same as the Kuravas, but, as is stated in the note on the latter caste, they Each gang has its own headman or Berumanasam (the big man), who presides seem to be distinct over the panchuyats which enquire into caste offences such as adultery, entering another man's hut, dressing like ordinary Súdras, or the wearing by women of clay bangles on the right arm, which should be reserved for brass ones [Cuddapah Man, p 35, Nollore Man, p 114-162]

Yôgi-Gurukkal (1,437)—A Malayálani-speaking beggar caste They are also priests in Káli temples and pial schoolmasters. They bury their dead in a sitting posture. See Andi

## CHAPTER IX

## OCCUPATION

THE statistics of the occupations of the people will be found in the 139 pages and 2.85° columns of Imperial Table XV Those of Where the figures are to be fruid. the occupations of certain selected castes are given in Imperial Table XVI Certain of the main facts in each of these are exhibited in the subsidiary tables at the end of this chapter and in diagrams Nos. 27-3" in a form in which they can be more readily appreciated than from the actual figures themselves.

2 Subsidiary table 1 at the end of this chapter gives in one yiew the scheme under which the occupations of the people are arranged In the tables. It will be seen that they are first divided into eight "Classes that these Classes are next sub-divided into 4 "Onlers, and that these in turn are split up into "9 sub-The sub-orders are finally dynded into 520 groups. scheme of arrangement was prescribed by the Census Commissioner for India and is

the same in its essentials as that followed in 1891 For reasons which appear later however few detailed comparisons between the 1901 and 1891 statistics can be usefully instituted.

3. The printing of Table XV has been re-arranged and in consequence it occupies only 139 pages against the 370 filled by the Changes in the arrangement of the corresponding table of 1891 It also shows the tha tribution of each occupation among the various districts in one column on one page and an index is prefixed to it. It gives the "actual

workers at each occupational group separately from those who are merely "depend ents, and it further distinguishes those actual workers who are "purtially agriculturist, that is have an interest of some kind in land from those who are not.

This elaboration was rendered possible by an important change in the column in the enumeration schedules devoted to the entry of occupations. In 1891, there was only one column for occupations and in this the means of subsistence both of actual workers and of dependents were shown, the latter being distinguished from the former by the addition of the word "dependent" to the entry of occupation. Partial agriculturists were also noted as such in the same column. Attempts to get two facts recorded in one column have never succeeded, and in this case the failure was so obvious that the distinction between dependents and actual workers was abandoned in the compilation.

This year this column was split into three-one for the principal occupation of actual workers, a second for their sub-idiary occupation, if any and a third for the occupation of those who did not actually follow any calling themselves but depended on others for their livelihood. In the cases of these last the principal occuration

of the person on whom they depended was entered.

4. These changes appeared to offer a chance of at last securing a reliable set of statistics of the occupations of the people and every Special treakle taken with these statestim. endeavour was made to see that the opportunity was not lost by want of care in following it up it the

actual enumeration more trouble was taken to get these three columns properly filled in than any others in the schedule and in the central census offices probably as much time and money was spent on the abstraction, tabulation and compilation of the occupation statistics as on all the others put together. To secure proper care at the enumeration, the instructions to the enumerators on the covers of the enumeration books and to the supervisors in the "Manual regarding the filling in of these three columns were made as full and complete as it was thought possible to render them without overtaxing the intelligence of these for whom they were intended, and at the oral classes of in truction in the districts further special | rominence was given to these columns and to the rules relating to them. In the census offices special rates of pay were given for tabulating occupations and special care was taken over the work, while for compiling the final figures a special compilation

office was opened

It is believed that the results of these efforts are in advance of any that have hither to been obtained, and that the broad totals of Classes and Orders, which are those which are mainly required for administrative purposes, will be found to be reliable even when examined district by district. As one goes turther into detail, however, and the law of great numbers ceases to operate, there are cases in which less faith can be placed in the figures. The village statistics published in separate volumes undertake, for example, to give the main occupations of the population of each village and taluk in the Presidency. It is clear that in such small units as these the risk of inaccuracy must be great. One lazy or unintelligent enumerator is sufficient to ruin the figures for a village, and casual or erroneous instructions by a Tabsildar to his subordinates will equally spoil those for a whole taluk

## THE COLLECTION AND COMPILATION OF THE MATERIAL

5 It is essential to the proper appreciation of the limitations of the occupation statistics (though it will add to the length of an already long chapter), that something should be said of the difficulties which attended their collection and compilation. In no country in the world are the census authorities inclined to claim undoubted accuracy for their occupation figures, and here the obstacles which beset the path of reliability, both during the enumeration and at the compilation, are more formidable than usual

First as to those at the enumeration The mass of the people here are totally illiterate, and proportionately inaccurate The native of South India's idea of the way to fix the time of day at which an event occurred is to say that it happened when the sun was so many palmyra trees high in the heavens, and persons with such rudimentary notions of exactness as this can hardly be expected to give a clear account of their means of subsistence, especially when these are The schedules consequently contained thousands of the numerous or complex vaguest entries which could not possibly be really satisfactorily classified instance, the entry "cotton business" might mean that the person referred to was a weaver of cotton cloths, or of cotton carpets or of cotton tape, or on the other hand, that he was a cotton-cleaner, a cotton-spinner, a cotton-sizer, a cotton-dyer, or a cotton calenderer, fuller, or printer, or even that he was a dealer in cotton, or cotton Yet the groups in the sub-order 40, Cotton, and elsewhere cloths or cotton-thread require all such persons to be differentiated "Smith," again, might mean goldsmith, brass-smith, copper-smith, white-smith, or black-smith "Estate cooly" might mean that the individual was employed on a coffee estate, or a tea estate, or a cinchona estate, or on one where all three of these products were grown might mean any one of the 29 different kinds of clerks provided for in the various parts of the occupation scheme Fifty similar cases could easily be instanced

Sometimes, no doubt, the caste entry in the schedule would help in the determination of the meaning of vague entries of this description "Weaver" may mean cotton-weaver, or silk-weaver, or a weaver of jute gunny-bags, or of grass mats, or of goats' hair blankets, and all of these have to be distinguished. If, however, the caste entry was Patnúl the odds were largely in favour of the individual being a silk-weaver, as Patnúls usually weave in that material only, while if it was Kuruba it was practically certain that he wove nothing finer than blankets. In the absence of any such assistance the only course open was to classify weavers unspecified as weavers of cotton, on the ground that it was more probable that they wove cotton than any

other maternal

Sometimes, also, the name in the schedule would assist in the classification of the entry. The greatest confusion occurred, for example, between commissioned and non-commissioned officers in the military schedules, "officer" being often retuined for soldiers of all grades down to corporals and jamadars. References to the Army list would show under which of the two classes the owner of the name in the schedule ought correctly to be classified. It is difficult, however, to rely

upon a temporary office of clorks of the calibre of those we were compelled to employ going into refinements such as those in all the doubtful cases occurring among 38 millions of a tries

The figures which are most affected by this vaguences in the citries in the solved the re those for factories. The orders of the Government of India that workers in factories. In uld be distinguished from workers in their own houses were not received until all the instructions to enumerators and supervisors had been printed and ies ed and most of the district classes of instruction had been held Ad lends to the rules not issued at once and Collectors were asked to draw the att i tion of every one concerned to the importance of accuracy in the matter but enther it w then too late or the hatinction was too subtle for the average onn merator for the tatistics of workers in factories must be frankly admitted to be far below any others in Table XV in point of accuracy not to say entirely worthless It we also impose itself to accurately observe the distinction between makers and sell r of runn articles which the scheme requires to be differentiated. A man return u.g. weetment trade" as his occupation might be either a maker or a seller or b th. It is suggested that nother of those two districtions should be attempted again in 1011 and also that the sub-divisions of the groups in Orders AI, Supplementary requirements, and VVI Drags gums and dres should be considerably les minute

A ti to vaguences in the description of occupations the most potent source of in source or in the schedule, themselves was probably the providence of attempts by those numerited to magnify the nature of their callings. To own land is emmently respectable, and the toddy-drawers (and perhaps the leather workers also), have in some cases returned themselves as agreenturists instead of as followers of their own despeed callings. A case came under my own notice in which a man who had returned himself as limit by tirtle in skins was found on cross-examination to be merely a labourer paid daily wages for the unservoiry work of carrying about hides in a tennery.

But event when the person connected had every desire both to state his occupation accurately and to avoid exaggerating its gentility it was very commonly most difficult for him to know exactly how it should be returned. The case of the trader in the larger towns affords an instance of this difficulty. It is no uncommon thing for such a mult to trade simultaneously in timber grain and cloths, for example to turn in saxings to account by lending them to needly neighbours and to gamble occupations in the backers contract or a purchase of pearl-oysters. Each of these occupations in to be classified under a separate beed and, though the rule was that the individual should enter the occupation on which he spent the most time it was no 1. It in practice largely a matter of classore which calling be returned.

6 So much for the causes of orrors in making the actual entries in the schedules at the enumeration. In the centua offices, when the figures came to be abstracted and tabulated further courses of maccuracy arose.

One I the charl of these on the language difficulty. The schedules were in five diff rent languages and in the absence of any one individed possessing a scholarly knowledge of all five the class dioution of the entries could hardly be abselutely maniform throughout. Vermouther terms again are often very vague. The same word for example, are used in Tamil for set and saltpeter and for moduleine and gunpowder. The ordinary remacular terms for the village cobbler is "Chakkhisan and it would never occur to an immenter that the was an imadequate description of a man a occupation. But in the scheme leather dy rs shoe book, and sended makers tanners and currents sellers of manifectured leather good sellers of hides born breatles and bones writer bog well larg bucket and ghes-pot makers are all differentiated. The rillinge cobbler is probably any or all of these by turns, and it was not easy to ensure that the entry. Chakkilivan was always counstently classified under the most appropriate of these heads. Many other similar instances could be cated. In different parts of the country again, the was versexular word will have entirely different meanings. This was especially the case with terms denoting accounted difficulties. Cases

occurred in which a milliner was thought to be the same as a mill-owner, and a broker the same as a stone-breaker, and a Vicar-general was believed to be some sort of military officer

Even when there was no doubt as to the meaning of the entry in the schedule, there was frequently room for considerable difference of opinion as to the group under which the entry should be classified. Should "cook in a temple," for example, be classified under group 61, Cooks, which is included in sub-order 14, Personal and domestic services, or under group 447, Temple service, which is included in sub-order 53, Religion. Should a sweeper in a private house be shown under group 64, Indoor-servants, or group 74, Sweepers and scavengers, included in the sub-order Sanitation. Should a "cooly carrying loads" be placed under group 441, Porters, or group 504, General labour. How should the entry "cutting grass for one's own ploughing bullocks," be classified. Discussions of such points as the above were of hourly occurrence while the classification of the occupation slips was going on, and the decisions upon them which had to be made in nine different offices by nine different Deputy Superintendents, frequently affected not only the totals of groups and sub-orders but those of Orders and Classes as well

Again, very many groups overlap one another to such an extent that it was almost a matter of chance under which of them certain occupations were classified. For example group 395 is bank-clerks, group 397 merchants clerks, group 399 shop-keepers' clerks, group 400 shop-keepers' servants, group 408 clerks employed by middlemen, and group 456 private clerks. It was most difficult to ensure that such distinctions were maintained uniformly

The ordinary "sundry bazaar" in the villages, again, sells matches, snuff, salt, betel-leaf, areca-nut, oil, grain, pulse and ghee. But sellers of each of these things have a separate place in the scheme. The question constantly arose, therefore, whether such descriptions as "retail seller of snuff, ghee, salt, etc.," should go under one or other of the separate heads provided for vendors of each of these articles, or under the general head "grocers and general condiment dealers." In examining the statistics below allied groups such as these have been considered as forming one unit and have not been treated separately. Other cases of the same kind are groups 26, Cattle-breeders, and 27, Herdsmen. 30, Sheep-breeders, and 31, Shepherds. 49, Betel-leaf growers, and 123, Betel-leaf sellers. 79, Fishermen, and 80, Fish-dealers. 417, Cart-drivers, and 419, Drivers other than private servants.

7 Considerable, however, as the difficulties occasioned by vague entires in the schedules and doubtful points in classification were, the Value of the results obtained work was nevertheless, it is believed, better done than One indication of this is the very great decline in the on previous occasions number of persons shown under all the vaguer and less definite headings in the In 1591 the occupation of 46,949 persons was classed as "undefined," and of 329,628 as "not returned" The total for British Territory under both heads Under "Cooly" or "General labour" 2,609,224 together this year is only 6,835 This year the number is 505,171 persons appear in the 1891 figures of 84, 82, 40 and 63 per cent, respectively, also occur under the indefinite heads "General merchants," "Shop-keepers, unspecified," "Contractors, unspecified," and "Writers unspecified." Many more instances could be given Other indications of more accurate work are referred to below in the comparison of the 1891 and 1901 figures under Order V, Agriculture The chief credit for these improvements is probably due to the slip system of abstraction and tabulation, which The chief credit for these improveenabled a very large proportion of the work to be checked and by enormously reducing the number of items to be classified rendered it possible to do the work with more deliberation and care Every item was ordered to be scrutinised by the Deputy Superintendents before the records went to be compiled, and during compilation the figures were examined minutely three times more, once before compilation began, again when the figures for each district had been compiled, and once more when the Presidency totals had been arrived at In cases in which this examination showed suspicious results the original records were referred to again. and in some instances the slips were re-sorted.

8 Before coulemning any of the figures in Table XV as improbable a con arderation of local conditions is often necessary. In A suggestion to the ember. Canara, for example, there are only 1 880 washermen to

a population of over a million persons but it is well known that in that district the people usually wash their dirty lines at home. In Madura there are 685 bank-clerks but no bank in the usual sense of the word. But that district is the home of the Náttukkottai Chettis who are certainly entitled to be called bankers and to have their clerus classed as bank-clerus. Rieven persons are returned as receivers of stolen goods. This looked suspecious and the entries were all traced and found to be correctly tabulated. Whether they accurately represent the facts or are the work of malicious (or facetious) enumerators need not be discussed. In Malabar again, there are some hundreds of witches wizards and cow poisoners are the devil-dancers and sorcerers of that coast, who are classified with witches

in default of any more appropriate place for them in the scheme

In criticising the figures relating to actual workers and dependents it must be remembered that women who carry on occupations through servants or agents are shown a actually engaged it them, -so that there is nothing improbable in the existence of female land holders, bankers and brokers - and also that the description of the groups given in Table XV is not always an exhaustive account of all the occupations included under them and that unlikely looking figures are often due to Thus group 76 is butchers, and it seems odd that women should be actually engaged in such an occupation, but the group had perforce to include all the entries of meet-celler for which there is no other place in the occupation scheme, and there are plenty of women actually engaged in selling meat. Know ledge of local conditions will also frequently confirm the probability of entries which at first night appear to be absurd. Owing for instance to the mirder system in force in this Presidency woman are frequently actual holders of such posts as village headman and village accountant, drawing the emoluments themselves and doing the work by a deputy They are also unlikely as it may seem, actual workers as goldsmiths toddy-drawers (from date palms, which need no climbing) barbers (to other women) pail warders (to female prisoners) stone-splitters shikaris (setting nets for small game) astrologers contractors (especially among the Oddes) hokims and priestesses (especially in temples to goddeeses such as Mariamman and Kah) They also draw civil pensions and military pensions. The female dentist who is shown in Vizagapatam and the 1s female pearl-divers appearing against Madura were at any rate returned as such in the schedules

9 The limitations which the material available The petron in it statement to be has imposed upon Table XV having thus been set out. the examination of the actual figures in it may be proceeded with

The following matters will be shortly discussed in the order given -

(a) the distribution of the population among the various Classes and Orders special reference being made to the agricultural, industrial and profesnional population

(b) the statistics of partial agriculturists.

(c) the occupations of the urban population d) the variations in the figures when compared with those of 1891

) the proportion of actual workers to dependents among both men and Tomen,

(f) the occupations of selected castes, and

(g) a con ideration of certain of the more interesting of the detailed statistics of sub-orders and groups.

THE GENERAL DISTRIBUTION OF THE POPULATION BY OCCUPATION

10 The general distribution of the population among the various Classes and Orders in the occupation scheme is given in diagrams marsh Catelleties of the people \os 27 and 28 and in subsidiary table I and subsidiary table 2 gives in order of magnitude the numbers sup-

ported by each of the more numerously represented callings

The first point which a perusal of these figures brings out is the rural simplicity of the occupations by which the bulk of the population subsists. All the callings which are most numerously represented in the statistics are those which

have been in existence from time immemorial in the village communities

Agriculture supports no less than  $26\frac{1}{2}$  millions, or  $6^{\overline{0}}$  per cent, of the people Next in importance of numbers come those engaged in cotton-manufacture, who number  $1\frac{1}{4}$  millions, or  $3\frac{1}{4}$  per cent of the population. After them come the petty-traders in grocery and condiments, numbering some 734,000, and they are followed in order by the washermen, the general labourers, the graziers and herdsmen, the leather-workers, fishermen, carpenters, earth-work labourers, toddy-drawers and sellers, goldsmiths, beggars, masons and rice pounders. Succeeding these come the barbers, the potters, the grain-dealers, those engaged in temple-service, the village officials, and the basket and mat makers. The first calling in subsidiary table 2 which indicates anything outside a primitive civilisation, viz, railway servants, is barely half way up the list, and the next two,—coolies in coffee, etc, estates and sweepers and scavengers,—only follow it after a considerable interval

Another point which subsidiary table 2 illustrates is the want of diversity in the occupations of the main body of the people. Of the total population, 71.84 per cent, live by agriculture or cotton-weaving, another 21.84 per cent, by 30 other callings each supporting between 100,000 and 750,000 persons and 5.58 per cent, more by between 50 and 60 occupations which support between 10,000 and 100,000 persons each. The smaller occupations which each support less than 10,000 persons form the means of subsistence of only 74 of the population, and this small.

fraction of the people is split up into some 400 groups in Table XV

These same facts are illustrated with special force by diagram No 28, which shows that of the 24 Orders in the occupation scheme only five support as much as two per cent of the population and that of these five, four support less than seven per cent

### THE AGRICULTURAL POPULATION

11 The statistics of those subsisting by the land are comprised in Order V, statistics of the agricultural popu Agriculture

lation
The trouble taken with them. It should be stated in parenthesis that particular pains were taken to get the information regarding agricultural occupations correctly returned in the schedules and accurately abstracted and tabulated in the central offices At the enumeration of 1891 large numbers of persons who were really agriculturists were returned under other heads, and the occupations of those who were correctly returned as living by the land were not always described with sufficient accuracy to enable their precise connection with it Thus village officers and servants, who really subsist by their to be ascertained land in the great majority of cases, were returned instead as living on the emoluments of their offices, and persons who were really land-labourers were returned in large numbers merely as "cooles" and so were tabulated under "general labour," instead of under "agriculture" Again, a very common entry was "cultivation," which left it uncertain whether the individual referred to owned land or only occupied it, cultivated it himself or let it out, or worked for others for yearly wages or as a daily labourer

As regards the first of these defects it may be stated that this year 270,000 fewer persons were returned as living by village service, and that there were two

million less cases in which "cooly" was entered as an occupation

Statistics of the number of cases in which such entries as "cultivation" were returned are not available for either census, but this year everything that could be done to prevent their frequent occurrence was attempted. The instructions to the supervisors in the "Manual" specially distinguished the various sorts of connection with the land, viz, non-cultivating land-holder, cultivating land-holder, cultivating tenant, farm-servant for a long term, and field-labourer on daily wages, the specimen schedules in the vernaculars each contained translations of one or other of these expressions as typical occupations, and the attention of Collectors was invited to the importance of distinguishing these different callings

In the abstraction offices (as is described in more detail in Chapter III of the Administrative volume of this report) lists of the various versacular phrases which represented each of those callings were drawn up and printed and an abbreviation to be entered on the slips was assigned to each set of phrases

Nome (collectors assued lists of the vernacular expression, which should be used in describing each of these occurations so that uniformity might be observed.

throughout their districts, and this greatly facilitated correct work

The chief difficulty no loubt, was that the small agriculturist is frequently a cultivating and non-cultivating landowner a tenan, a farme-ervant and a field labourer all rolled into one owning land which he partly cultivates and partly lets out for rent, haring other land from some one also and exing out his currings by working on the land of others in bottween while: Probably however the errors due to this cause correct one another and it is believed that the figures showing the number of land holders and tenants and of cultivators are faintly letters and non-cultivators are reliable Bottween farm-ervants and field labourers, where the distinction is less marked and obvious, there has lowever evidently been confusion in Malabar district.

12 Subsidiars table I shows the percentage of the population which I supported by the four sub-orders which are comprised in Order V Agraculture

Of the 69 per cent of the people who subsist by the land, 48 53 are land holders or though, as has been said many of those who have shown themselves in the former category doubtless frequently work

a labourers for others as well as on their own land

Subeduar table 4 and diagram No 20 abow the percentage of the population of each district and Natural Division who have by the land. The ageomes are the matericlus styrural part of the Presidency but, as in 1891 South Arcot is little behind them. Excluding the exceptional cases of Madras Orty and the Nilgaria, the other districts vary very little smong themselves, the most agricultural of them having the percent of its population living on the land and the least agricultural as much as 65° per cent.

It will be seen later that the districts which exhibit a low percentage are not in any way infertile or unsuited to agriculture (the least exclusively agricultural district : Malabur where farmers are unknown and three crops a year are a common thing) but are merely those which happen to contain a considerable population engaged in some one or other of the industrial." occupations such as wearing

toddy-drawing fishing and so on

Subadiary table I given detailed figures by districts for the various groups comprised in Order V and shows the percentages to the total of sub-order 10 Land-bolders and tenants, borne in each district by cultivating and non-oultivating fand holders and tenants, respectively by land bolders by tenants by oultivations and by non-oultivators. It turther shows the percentage of sub-order 11 Agricultural labourers, in each district which consists respectively of farm-servants and field labourers.

Tl detailed examination of these figures district by district requires expert consideration of the agricultural conditions of the various parts of the Presidency but the more prominent points in them may be shortly noticed. The percentage of land holders to tenants is smallest in Malabar and South Canara, where the bulk of the land is held by jenmis and warndars who do not cultivate it themselves but let it out to others and where the land labourer is not often the owner of any land. Next come the three northern districts, and there, apparently the large extent of land which is held by Zamindars who do not admit that their tenants hav any occupancy right has made the figures what they are After them comes Tanjore whiel is well known to be a country of large holdings and of absentee land lordism. In most of the remaining districts the existence of the disturbing elements of the zammdán and inám tenures prevents the figures from clearly showing whether the ryot in Government areas is usually the cultivator of land of his own or is a tenant of others. It is, however worthy of note that in the three districts in which the proportion of landlords to tenants is largest (Bellary South Arcot and Kurnool) there is hardly any ramin land. How far this prependerance of landbolders would hold good in all ryotwars tracts is another matter

Turning to the percentages of cultivators and non-cultivators in sub-order 10, it is seen that the proportion of the latter in Madias City is naturally far greater than anywhere else. Next comes Malabar, where, as has been already mentioned, much of the land is held by jennis and kanamdars, and then follow the rich districts of Gódavari and Tanjore. At the bottom of the list come all the districts in which the Pallans, Pararyans and other poor classes, who are naturally mainly cultivators and not absentee landlords, are most numerous. They are (to give them in the order in which cultivators are commonest) South Arcot, Trichinopoly, Salem, Madura, Combatore and Chingleput

The percentage of farm-servants engaged for long terms to the total of all agricultural labourers is highest in Tanjore, where the landowners are in the liabit of retaining regular farm-hands all the year round. Next come (in the order given) Salem, South Arcot, Goddwari, Chingleput, and Coimbatore It is not clear why Gódavari should come so high up in the list, but the other four districts ne again those in which Paraijans and Pallans and such castes are commonest, and where the retention of regular farm-hands might, therefore, be expected to be the custom At the bottom of the list come the four Deccan districts, the exceptional districts of Madras and the Nilguis, and South Canara and Malabai In Malabai the enumeration was defective Only 1,359 persons were returned as farm-servants in it, though the district contains 245,000 Cherumans the members of which easte are nearly always farm-servants retained for long terms. They are, in fact attached to the land, and so to its owner, and were until recently—and are perhaps even now-bought and sold like cattle They should have been returned as farmservants instead of as field-labourers

### THE INDUSTRIAL POPULATION

Diagram No 27 shows that after agriculture, the only Class of occupations which employs any considerable number of the population is the general industrial Class D, Preparation and supply of material substances. The percentage of the population of each district who subsist by callings included in this Class is shown in diagram No 30 and subsidiary table 5. In only five districts (of which Madras City, which is exceptional, is one), is the percentage over 20. This Class D comprises Orders VII to XVII and a glance at diagram No 28 will show that numerically the most important of these are Orders VII, Food, drink and stimulants, and XII, Textile fabrics and dress, and districts which include a large number of toddy-drawers and weavers therefore usually show a large percentage of "industrial" population.

Subsidiary table 3 further indicates in what districts the population included in each of the Orders VII to XVII forms a considerable proportion of the total An examination of these figures thus shows to what occupations for the district the various districts which come high up in the list in diagram No 30 owe their In Malabar there are an unusual number of fishermen and fishposition therein dealers, carpenters and wood-cutters, toddy-drawers and sellers, sugar-makers, rice-pounders, and makers of hats and umbrellas In Combatore, the large number of toddy-drawers and sellers, of weavers and spinners and of leather-workers has brought the district into its position. It is noticeable that most of the leather-workers there have returned themselves as makers of well-buckets cultivation is a conspicuous feature of Coimbatore agriculture. In Tinnevelly, the next district, it is again the large number of toddy-drawers and sellers and of weavers who have increased the percentage of the industrial population, and the numerous rice-pounders and goldsmiths have also helped. the numerous rice-pounders and goldsmiths have also helped weavers, the chucklers and the petty-traders are more strongly represented than usual, in Tanjore, the rice-pounders and goldsmiths, again, and in Chingleput, the fishermen and fish-dealers and the weavers The districts which appear at the bottom of diagram No 30, as having the least industrial population, are the same as those which have already been seen to be most exclusively agricultural. namely, the three agencies and South Arcot

#### THE PROFESSIONAL POPULATION

14. The distribution among the several districts of the professional population. that is, the persons comprised in Order XX, Learned Statistics of the protomical population. and artistic professions is given in subsidiary table 6 This Order however includes a number of callings which are not strictly either professional learned or artistic but the totals of which are so considerable that they largely affect the percentages for the whole Order Instances of these are religious mendicancy and temple service. And this source of macouracy cannot be entirely avoided by making out selected sub-orders and groups and calculating the percentages on them instead of on the whole Order for these smaller divisions also frequently include callings which are neither learned nor artistic Sub-order 63 Religion for example, comprises both Bishops and bell ringers and sub-order 64, Education, includes both Professors and their punks-cooles and so with several of the others. It is the same with even the groups Group 473 tooludes both the matrons of hospitals and the sweepers therein and group 498 both the conductor of a Governor's band and the Paraiyan who boats the parachura tom tom. Moreover group 44" Temple service, so over shadows all the others in size that the figures under it practically control the percentages for the whole Order and subsidiary table 6 thus gives the distribution of the persons e gaged in callings connected with religion rather than of those following learned professions in general. It will be seen that Tanjore and Malabar come first in the proportion of this class of occupations which they contain, and that, generally as has already been pointed out in the last chapter the religio s element is most arrougly represented in the South and West Coast Divisions of the Presidency less so in the East Coast and least of all in the Deccan and the

Agencies. 15 Except the three general classes of occupations which we have thus considered namely the agricultural industrial and Other clause of corrections. professional classes, there are no others in which the variations between the different districts are remarkable enough to call for detailed notice Excluding Madras and the Nilgiris, the other districts are economically speaking cast very much in the same mould. In Kistna and Tanjore the large number of village servants has raised the percentage of the population classed under Order I Administration, (see subsidiary table 3) in the less fertile districts the percentage of herdamen is naturally high in the five northern districts there is a much larger number of dhobis then elsewhere perhaps because in the Telugu country as is noted in the caste glowary the cloths washed by the dhots do not carry the same ceremonial impurity as they do further south, and therefore less washing is done at home in Madura the presence of the Nattukottai Chetti bankers and their clerks has raised the percentage under commerce and Malabar the number of bargemen and boatmen is above the average, and in the latter district the custom of transporting produce by head loads has resulted in a large to al under "porters, so that in both these districts the percentages under transport" are accordingly high in Ganjim and Madura, the commonness of the entry of "cooly has increased the numbers under "general labour" and m the Decean districts, Kistus and Nellore the number of beggers has raised the percentages in the Order XXIV Independent, above the average.

### PARTIAL AGRICULTURISTS.

16 it has already been seen that among the principal occupations of the material arterization people of the Presidency agreediture in some form or another enormously proposed and 14 millions of the land in addition to this, 417 000 or over "per cent. of the remaining 5 million actual workers who are principally occupied in cullings which are non-agricultural have returned themselves as being ongaged in part at least in agricultural occupied and the second properties of the principal properties of the principal properties of the principal occupied in contract the properties of the principal occupied in a second properties. The properties of the properti

Detailed figures showing the Classes and Orders under which the principal occupations of these people come, and the number in each Class and Order who follow agriculture as a secondary means of livelihood are given in subsidiary table 12 at the end of this chapter The only subsidiary occupations which were abstracted from the schedules were these agricultural entries. All others were neglected

Of the people in the eight Classes of occupations in the scheme, those in Class A, Government, are more connected with agriculture than any others, nearly one-fourth of them having some interest in land This is entirely owing to the fact that this Class includes all the various grades of village officers, a high percentage of whom The possession of some land in are engaged in cultivation in one way or another the village, is, indeed, usually a necessary qualification for the post of headman, and it is perhaps doubtful whether as many as 13,000 of these officers really subsist principally by the emoluments of their offices (as the figures in group 8 allege) and not by their land Next to Class A, but after a long interval, comes Class F, Professions, 12 per cent of the actual workers in which live partly by agriculture The high position taken by the Class is due to the frequency with which those whose callings are connected with Religion and Law have also an interest in land sub-order dealing with Religion 17 per cent of the actual workers are partially agriculturists, and the proportion is highest in the group which comprises the village and family priests. In the sub-order Law is many as a quarter of the actual workers have landed property, and if the group containing the pleaders and vakils is taken by itself the proportion rises to one in three. In 1891 the figure was only one in five, so that despite the outcry against enhanced assessments the vakil class,—not the least astate in the Presidency—is investing in land more than ever

Leaving the figures for the Classes and turning to the more detailed statistics for the various Orders it is seen that Orders XIV and XVII, which comprise the potters and the chucklers, take a high place, and an examination of Table XV shows that the prominent position of Orders VI, XIII and XV is due to the inclusion in them of others of the village artisan classes, such as the barbers and washermen, the goldsmiths and blacksmiths, and the carpenters, of whom a large proportion The land they cultivate is often principally the free-grant are partly agricultural land which belongs to those who carry out these hereditary artisan services to the village communities Taking details by groups, it is found that other sections of the community who are largely partially agriculturist are the pensioners, of whom 12 per cent have an interest in land, and the toddy-drawers and money-lenders, among whom the proportion is 13 per cent This last figure is one more proof of the fact which has often been demonstrated (see, for instance, paragraph 15 of the last triennial report on the Registration department) that in this Presidency the land is not passing so largely into the hands of the trading classes as it is elsewhere

At the bottom of the list come the herdsmen of Order IV, the general labourers of Order XXII and those in Order XXIV, Independent The low position of this last is due to the inclusion in it of the beggars Nevertheless nearly 4,000 of the 214,000 mendicants have returned themselves as eking out their earnings from

begging by work upon the land

### THE OCCUPATIONS OF THE URBAN POPULATION

Table XV gives details of the occupations of the people who reside in each of the eleven towns in the Presidency which have a population exceeding 50,000 Diagrams Nos' 27 and 28 show at a glance how the inhabitants of these towns mainly subsist. Agriculture naturally no longer takes the place it did when the figures for the Presidency as a whole were being considered. The industrial occupations, especially the provision of food, drink and dress, form the chief means of subsistence of the urban population, and after them come commerce and "transport and storage," while agriculture takes a hardly more important place than household and domestic service

Column 6 of subsidiary table 1 gives the percentage of the total actual workers in the Presidency in each sub-order, Order and Class who reside in these eleven towns. In examining this it must be remembered that these eleven places do not

constitute the whole urban area of the Presidency Besides them there are many other town which at least in part are strictly urban in their characteristics greater portion of the ordinary district municipality 1 however so very generally merely an overgrown village that only such towns as had a considerable population and were mainly urban in character were separately hown in Table X1 so that the urban population go en therein might be a little diluted as possible with the rural lement The result 1 that those occupations alone proponderate in them which are o-sentially foreign to rural economy Column 6 of sulled mry table I shows that in seven sub-orders the actual workers residing in the eleven towns are more numerous than those found in the rest of the I rendence. These are the sub-orders deshing with the army the navy and marine railway and tramway plant, books and rrint watches clock and scientific instruments carring and engraving and arms a dammunition. If we go further and examine the figures for groups we find that the same thing occurs in the following particular occupations -employment in a rited water see gunpowder and gun carringe factories in arsenals, water works and mactinery and engineering work hops as general fitters and as housepainters in electro-plating and aluminium-working in embroiders and lacemaking in reporting and short hand writing in the service of libraries and kindred institutions, in printing presses and newspaper managing as solicitors and insurance agents in trainway and hvery-stable service and as chemists and druggists. dentists an l photographer

A glance down column stem will show what Ord rs and sub-orders are on the other hand parangly represented in the town. The callings which are naturally almost reluviely rural are agriculture stock breeding and dealing village service the manufacture of blankets, the collection of forest produce and porter; work Nort these come the occupations connected with case matting and learner and

earth work and general labour

It is noticeable that the number of dependents to each a tual worker as on the whole considerably larger throughout in the nirhan than in the rural area. The reason in doubt is that in the country the women and children of each bousehold find a number of small ways, not open to them in a city in which they can belp the bread winner in his work, and that, moreover the typically town occupations are those in which more knowledge and skill is required and in which therefore the women and children are less able to be of assistant.

#### COMPARISONS WITH THE STATISTICS OF 1891

18 As has already been stated, comparisons between the figures in Table XV Vertations in the form of the property of the prope

An enumple will make the cleaver Subsidiary tables S and 9 at the end of this cliptor set in the variations which have occurred during the decade in the total of the various over which have occurred during the decade in the scheme. The most noticeable of the variations in the former table is that in Order and sub-orders and of certain of the groups in the scheme. The most noticeable of the variations in the former table is that in Order A graculture the population supported by which has increased since 1891 by no less than 5 401 300 persons or br 25 /8 per cent. The average advance in the population state of the Presidency during the decade was 72 per cent, and it would thus at first aight appear that the agricultural population has increased between three and low times at fast as the population as a whole. The rise however as will now loo shown its entirely due to better commerciation to alterations in the scheme of occupations, and to changes in the heads under which certain callings have been

classified

Order V, Agriculture, is made up of four sub-orders, the population supported by each of which in 1891 and 1901 in British Territory was as under —

	1801	1901	Increase
Sub-order 10, Land-holders and tenants Sub-order 11, Agricultural labourers Sub-order 12, Growers of special products Sub-order 13, Agricultural training and supervision	16,704,223 4,109,738 134,162 6,906	18,467,419 7,600,934 170,751 117,318	1,763,196 3,491,196 30,589 110,412
Total	20,955,029	20,356,422	5,401,393

The increase in sub-order 13 is due to the addition to it of a new group comprising the revenue establishments of landed propiletors such as zamindars and shiptriendars and to the transfer to it from sub-order 12 of all the forest establishments. The increase in sub-order 12 is due to the inclusion under it of labourers on coffee and tea estates, who were shown elsewhere in 1891. In neither case, therefore, is the rise of any real significance.

The causes of the advance in sub-order 10 and 11 are more complex order 11 may be first considered Assuming that the 1891 population in this sub-order only increased at the normal rate, (though it may be safely asserted that the agricultural labourer multiplies faster than the normal rate as long as the seasons are fair), it would by natural causes have risen to 4,405,639 The difference between this figure and that shown in the statistics of the present year is 3,195,295, that is, there is an apparently abnormal increase of over three million agricultural labourers to be accounted for But the 1891 figure with which this year's figure is compared is, to begin with, clearly suspicious for it is unlikely that the population supported by land occupancy could have been more than four times as numerous as that subsisting by working in the fields On further examining the 1891 statistics we find that in that year the number of persons who were returned as living by "general labour" that is, who returned their occupation merely as "cooly," was 2,609,224 Mr Stuart himself considered that no doubt practically all of these were mainly agricultural labourers. Again, the number of persons who in 1891 were living by occupations which were undefined or not returned was 376,577 these came from Vizagapatam agency, which is a purely agricultural country, and it may therefore be safely assumed that they also were in reality agricultural Adding these two items together we get a total of 2,985,801 persons, and these would by natural causes have increased by 1901 to 3,200,778 1901 the total number returned under these two heads was only 512,006 difference between these two figures, namely, 2,688,772, without doubt represents the persons who have this year returned their occupation correctly as agricultural labour, have therefore been included in sub-order 11, and have thus increased The total of the the total under that sub-order by a corresponding amount sub-order is thus only 506,523 more than it would have been if the agricultural population had increased at only the normal rate It could be shown in a similar manner that owing to increased care in enumeration large numbers of persons who in 1891 returned themselves as cattle herdsmen and shepherds, as belonging to the inferior ranks of the village service, as cutters of grass for plough-bullocks, as collectors of fire-wood and manure for fuel, as personal servants of landed proprietors, and so on, have this year rightly shown themselves, or been classified as depending The total of the differences so resulting more than makes mainly upon the land up the apparent abnormal increase under sub-order 11

There remains sub-order 10 The increase here is 1,763,196 It is made up of a decrease of 1,114,217 in tenants and an increase of 2,877,413 in land-holders, and at first sight this might be thought to be a proof of a great increase in the number of the agricultural population who farm lands of their own But the 1891 figures of tenures were admittedly unreliable, and this year such special efforts were made to get them accurate that it is fair to assume that the present statistics

more nearly represent the truth than those of former years. We may therefore deal merely with the increase of 1 "68 196 in the whole sub-order that is, in land holders and tenants together If allowance is made as before for the normal growth of the population this rise is reduced to 560 492, which is less than 4 per cent. on the 1891 figure and it could be shown in the same manner as before that a large part of this increase is due to the fact that village headmen and accountants and village artising have rightly returned themselves in larger numbers than before as subsisting by the land instead of by the emoluments (often almost nominal) which are attached to their offices Toddy-drawers have moreover taken to describing themselves euphemstically as tree pattadars this year-and are consequently fewer in every district in the Presidency (except Madras) than they were in 1891—and this has all o increased the numbers under this sub-order. Further as far as can be judged from the ages in the 1891 figures the number of dependents has appearently increased more than that of the actual workers, and as this rise occurs in conjunction with a fall under domestic servant. It seems probable that woman who returned themselves in 1891 as housewires and so on by occupation have thus year classed themselves correctly as subsisting by the land. There is thus no reason to uppose that there has been any abnormal increase in the numbers who depend upon agriculture for a hvelihood, and all that can be asserted is that this year's statistics show more accurately than those of previous enumerations how essentially agricultural the population of this Presidency really is

In this discussing the increase in Order V we have accounted also for the greater part of the apparent abnormality in the variations since 1891 shown in subsidiary table 8 in Orders I Administration. It Provision and care of animals VI Personal, household and saintary services VIII Light firing and forage XXII Earthwork and general labour and XXIII Indefinite and disreptiable occupations. The decline under Order XVIII Commerce, is due to the fact already mentioned at the beginning of this observe that smaller numbers were returned under thomdefinite beads such as "aliop-keepers unspecified" and so on, included under it Of the remaining Orders in subminary table 8 Orders VII XVI and XX show notes worthy variations. The difference on the first of these Order VII Food, drank and stimulanty, is, however again due entirely to changes in the scheme of occupations, rec-pounders who in 1801 numbered 263 655 not being shown in this Order in that year. If they are included in the 1891 figures the increase is "2 per cent. which is exactly normal. Similarly in Order XVI Drugs gums and dyes, the greater part of the variation is due to the fact that group 360 Forest produce collectors, includes Pith and bork collectors, makers in dealers who in 1891 numbered 14 000 and were included in another Order. Finally in Order XX Lexical and artistic professions, the decline is mainly due to a fall in religion mentionate, very many of whom have been more correctly included under ordinary beggars in Order XXIV and also in "writer, unspecified who bave most of them been now distributed under the various beads to which they really belong

Similar causes are responsible for most of the other variations, and it would be wearisome to set them all out at length

19 The decline of 5 99 per cent or 845/9 person in Onler VII Textile fabrics and dress, is not however merely due to these changes in classification and in the occupation scheme

and the importance of the weaving industry the figures regarding which come under this Order neconstitute some consideration of the fall. The weavers suppose cleaners, etc., of silk and cotton are shown in the two sub-orders 30 'Bik and 40 totton of this Order and the isosurous may therefore be confined to these. The figures in sub-order 30 show that silk weavers have increased by 80 190 or by 147 per cent., but this advance is apparently not real, for the numbers have resen and idistincts but three and though it is probably the creetiast silk cloths are more commonly worn by mative women of the better class than they were ten years got is seens more likely that this advance is due to the fact that this years larger number of weavers returned themselves accurately as nell weavers instead of merely as "weavers" than that this branch of industry has advanced as harply. It will be best therefore to take sub-orders 39 and 40 together

The decline in the two together is 43,993 persons or 33 per cent another way, the people now supported by weaving are 140,803 fewer than they would have been if the weaving population of 1891 had continued to multiply during the decade at the normal rate for the Presidency Looking into the groups included under the two sub-orders under discussion it will, however, he seen from subsidiary table 9 that though cotton cleaners, pressers and ginners have decreased by 16,908, or 28 per cent, cotton spinners and sizers by 52,745, or 39 per cent, and cotton dyers by 1,265, or 6 per cent, yet if the actual weavers of silk and cotton (that is, the persons comprised in groups 260, 261, 262, 267, 268 and 272), are taken by themselves, they will be found to have increased by 23,842, or 2 1 per cent It is thus among the cotton cleaners and pressers and the yarn spinners and sizers that the greater part of the fall has occurred, and this is doubtless due to the facts that the cotton crops have lately been below the average, that cotton is now-a-days mainly cleaned and pressed by steam, and that machine-made yarn has greatly superseded the local hand-manufactured product

The figures for the actual weavers themselves nevertheless require further examination, for they have only increased at the rate of 2.1 per cent against the normal rate for the Presidency of 72 per cent, or, in other words, there are nearly 57,000 less persons supported by cotton and silk weaving than under normal conditions there would have been The figures can, it is believed, be trusted have not been affected by changes in classification, and the only chance of error is that weavers occasionally return themselves as sellers of cloths group 261, Sellers of silk cloths, has been included in the figures above, and as there is a considerable fall since 1891 in group 304, under which sellers of cotton cloths are shown, it is clear that no considerable number of weavers can have been included under it Examined in detail the figures show that in the following districts the

percentage increase noted against each has occurred —

ntago increase noteu aga	Madura	11 9
Chingleput	166   South Arcot	10 4
North Arcot	15.4 + Salem	9 9
Tinnevelly	114 Trichinopoly	} 50
Malabar	123 Ganjám	J
$\nabla_{12agapatam}$	9 (1	mag from 1.1 uel

In all the other districts a fall has taken place, and this ranges from 11 per cent in Anantapur and 4 to 5 per cent in Gódávari, Bellary and Coimbatore, to 6 6 per cent in Tanjore, 77 per cent in Cuddapah, nearly 10 per cent in Kistna, nearly 15 per cent in Kuinool and to no less than 23 4 per cent (17,500 persons) in Nellore Madras, the Nilgiris and South Canara the number of weavers is small and these districts may be excluded from the discussion tions can be I am unable to guess, and there is no time to institute enquiries in the An examination of them may possibly throw light upon the problem, now under discussion, of the best way to help the weaver out of the slough into which I suspect that some of the variations are due to maccuracies in In Nellore, for instance, where the most striking fall occurs, he has fallen the 1891 figure is apparently much too large, for it represents an increase in weavers the 1891 figures since 1881 of over 48 per cent, which is scarcely credible seems to be merely due to some mistake in the 1891 statistics The figures for the present year give an increase of 13 per cent, since 1881, which is about what might have been expected

Comparisons have sometimes been made between the number of persons returned at the census as living by weaving and the total population of the weaver class If the 30,000 and odd people who appear in sub-order 38 as weavers and carders of wool and fur are excluded from the former figure, and the Kurubas, who are the chief workers in these materials, are omitted from the latter, the castes which are traditionally weavers by profession will number 1,336,758 and the weavers (sub-orders 39 and 40 alone) 1,300,603, which figures nearly correspond. But it is doubtful whether there is much profit in deductions from such general statistics It is, for one thing, difficult to say which, exactly, are weaver castes M4las

<sup>\*</sup> The value of the outturn of the cotton ginning cleaning, pressing and spinning mills advanced by 25 laklis of rupees during the last decade

certainly are not, and yet Table XVI shows that of the 388,000 of them exhibited thoroug, 10 000 are weavers. They make goats hair blankets and coarse cloths A better test of the occupations of the weaver castes is to be obtained from the figures for the three great weaver castes, Knikólan Dévinga, and Sále which are given in Table XVI. They are discussed in some detail below and show that a very considerable proportion of all these castes have now taken to agricultural and other pursuits and that there is hardly an Order in the whole occupation scheme in which they are not more or lass represented.

20 Though many of the variations since 1891 in the numbers supported by the different forms of occupations are due to alterations Other verbetless stone 1801. in classification and in the occupation scheme, there are nevertheless certain real differences indicative of changes in the material condition of the people during the past decade which are of interest, though the census statistics are naturally much less sensitive to economic movements than the specia haed figures of the departments more intimately concerned with them Commerce and trade generally have without doubt considerably expanded, and this can be proved from other sources by the steady advance in the value of both imports and exports. Among new enterprises there are tramways gas-works manganese and mica mines and the aluminium trade Of the older industries the cement works. rice-mills and sugar factories, the manufacture of cour and of iron and hardware. the trade in hides, tanning and the manufacture of tobacco have progressed and there are more bankers and money lenders, brokers and his-insurance agents than there were. The advance in the standard of comfort and the increase in the wants of the people is perhaps indicated by the rise in the number of brick makers, watch makers furniture dealers, electro-platers goldsmiths photographers and manu facturers of ouno-work of the suppliers of food such as butchers fish-dealers, bakers, grain dealers and parchers, salt makers and sellers, and general grocers and of the cooks who cook it and finally in the increased number of persons bring upon independent means such as house-rent shares † and so on On the other hand owing no doubt to the recent hard times the number of beggars has risen

The provision of meens of communication employs more hands than it did, the figures under post and telegraph offices ‡ railways and railway plant and boat and bargemen having risen and with them has increased the number of native hotels for travellers or clubs as they are often called Education employs more men. and book-sollers, printers, suthers editors and journalists are more numerous. So are pleaders and their clerks | The rise in local and municipal employes in scavengers and in those in charge of hospitals is another sign of the times. On the other hand there are indications that some of the old-established industries are not doing as well as they used Oil pressers are fewer while the dealers in their rival kerosine (the imports of which rose from three milhon gallons in 1890 to 8 million in 1900) are more numerous \ Rice-pounders seem to have given way before the rice-mills makers of augur by hand before the factories hakims before the better educated practitioners, thatchers and thatch-dealers before the growing fashion for or terraced roofs, and cart drivers and builders before the railways, †† Potters and barbers and chucklers are less numerous, but probably those who could manage it have returned themselves by the more sonorous title of landowner The same thing has probably happened with the law agents and the prostitutes

Commercial remarker show that in the last ten years the existent of sensent has risen from 60,000 ear. in 60 °00 ero, in 60 °0

en. † The mount of the public & hi held by natures in Maine has then from 122 liking in 1800 so 220 Julius a tibe and

of 1000.

I Durling the host 10 years the number of betters dealt with by Madrias Plans others has rivers from 22 millions to 45 millions, and the number of beingmans werd (ross \$87,000 to \$15,000,000).

If the lowest-new recture share of the control of the con

for though no doubt neither of these professions is quite what it was, it is too much to hope that the whole of the decline shown is real. This subterfuge does not, however, seem to have occurred to the washermen, who are more numerous than ever

# THE PROPORTION BETWEEN ACTUAL WORKERS AND DEPENDENTS

21 Of the 38 millions of people in the Piesidency over 20 millions, or more than one half, have been returned as actual workers, and of these 20 millions nearly  $8\frac{1}{2}$  millions, or 42 5 The proportion of actual workers to These high percentages are per cent, are women mainly due to the nature of the instructions issued for filling in the columns in the schedule which referred to occupations To avoid the difficulty of drawing a line between partial and complete dependents in the case of those persons who earned some income, but not sufficient to support themselves entirely, these instructions directed that every person must be retuined as an actual worker who "actually does work, (whether personally or by means of servants) or has an occupation or private property which brings in him of her any income whatever, even if the income from that work, occupation or property is not enough to support him or her entirely Thus, if, for example, a man lives by cultivating his own land and his wife and two young boys assist him in that cultivation, all four members of the family should be shown as actual cultivators of their own land " Only the absolute drones of the community have thus been classed as dependents

The effect of these orders upon the percentages of actual workers in each Order to the total number of persons supported by that Order, and of female actual workers in each Order to the total actual workers in it, are obvious from a glance at diagrams Nos 31 and 32, which illustrate these two particulars. In the latter of at diagrams Nos 31 and 32, which illustrate these two particulars in which women these, which shows the female actual workers, all those occupations in which women can take the part of actual workers, such as the prostitution of Order XXIII, the grass, firewood and cowdung-fuel collecting of Order VIII and the general labour of Order XXII, come first, and the figures in the former diagram, which shows of Order XXII, come first, and the figures in the latter that those Orders actual workers of both sexes, are so affected by those in the latter that those Orders show the highest relative percentage of all actual workers to persons supported which include callings in which women and young children can take an active part which include callings in which women and young children can take an active part In both diagrams occupations such as service under Government and upon railways and on the sea, in which women take little share, come last. The actual figures upon which these two diagrams are founded are given in subsidiary table 10

The same set of facts is even more clearly apparent if the statistics of each These are given in subsidiary table 11 be seen that in addition to the cases already mentioned the female actual workers out-number the male in seven sub-orders, namely, those relating to coir-rope making, (which is largely done by Tiyan women on the west coast), blanket-making and wool-carding, rice-pounding (where the women are ten times as numerous as the men), collecting wax, honey, and other forest produce (especially in Coimbatore and Madura), making baskets, mats, brooms, leaf-platters, and the Malabar palm-leaf umbrellas, silk-carding, spinning and weaving, and agricultural labour last heading (sub-order 11) women are one-third more numerous than men, and are This is in accordance with universal experience. ın excess ın almost every district The men of the lower classes follow the occupations requiring strength and skill, while their women-folk bring grist to the family mill by working in the fields the two groups of which sub-order 11 is composed, group 40, Field labourers, is responsible for the whole of this preponderance of females, group 39, Farm-servants, that is, farm-hands engaged for long terms, containing, as was only to be expected, In this same sub-order, the dependents of both very many less women than men sexes are only slightly more than half the number of the actual workers of both This is the result of the instructions already referred to that every person who did any kind of work should be shown as an actual worker youngest of the children of the agricultural labourer assist him in his occupation, even if it be only by weeding, scaring birds, keeping cattle out of the fields, or harvesting crops, like cotton and ragi, which are picked by hand 51

Of the sub-orders in which women are most seldom actual workers the two most prominent are 65 Literature which contains only 25 femals actual workers (23 of whom reads in Madras) against 11,200 men, and 66, Law which contains none at all against nearly 10 000 men.

#### OCCUPATIONS OF SELECTED CASTER.

22 A new feature of the occupation statistics of the present enumeration is the compilation, for the first time in the history of Indian consuses, of figures showing the callings which are followed by the members of certain castes. Such figures are expensive and troublesome to compile and they were therefore not made out for all the 450 castes in Table XIII but only for Eurasians and for 20 other castes which were each of them more than 100 000 strong in 1891 and in the case of which the results promised to be of interest. The tabulation of the information was further restricted to the members of these castes who were found in the two or three districts in which each was most numerously represented in 1891 and in which they might therefore be expected to be living under the most typical conditions. It would be clearly misleading to draw deductions regarding the occupations of a caste from figures of the callings followed by those of its members who had left the original stronghold of the community and thereby out themselves free from its traditions and practices. So local, however is the distribution of most of these castes that the figures which have been thus obtained include in one case, that of the Billaras of South Canara. practically every member of the caste in the Presidency and in seven other cases over 80 per cent, of the total strength of the caste. In only four cases out of the twenty-one is the population for which figures are given less than one-third of the total number of the caste

The results obtained are given is Table XVI and in subsidiary table 18 at the ond of this chapter. Table XVI only shows how many of the actual workers among the population taken followed the occupations included under each of the 24 Orders of the occupation scheme and these Orders frequently include cellings which are essentially dissimiliar. Subsidiary table 18 goes into more detail, and shows the numbers of these actual workers whose means of subsistence fell within the smaller divisions (the sub-orders and groups) of the scheme and the percentage borne by these numbers to the total strength of the caste in the table

These figures are of much interest. They will in the first place effectually demolish any vestige which may remain of the idea that the functions of the South Indian castes are still confined to the narrow limits laid down for them in Manu and the Védas or by tradition and that the Brahmans are still exclusively engaged in priestly duties the trader castes in commerce, and the cultivator and agricultural labourer castes in tilling the land that the weaver castes still confine them selves to providing the clothes, and the toddy-drawer castes the liquid refreshment. of the village community and that the cobbler and the smith castes still stick exclusively to the in t and the anvil at which their forefathers worked for so many gene-The trader castes (Kavaras, and its Telugu equivalent Balija) and the cultivator castes (Maravan and Kallan) shown in the table were not selected as being typical followers of these two callings, but for other reasons and it is not perhaps fair to argue from the figures in their cases The Pallis, again, are a caste which is compounded of very many sub-divisions and which has no very clearly defined traditional occupation. But all the others are particularly typical representatives of those who follow the occupations traditionally assigned to each, and the results in their cases may be declared to be of wide application.

23 Looking into the statistics regarding them we find that, as was perhaps to be expected, the agricultural lebourser has done the least of all of them to get himself out of the rut to which he was consigned. Yet even among this class as many a per cent, even of the unprogressive Cherumans of the west coast are engaged in occupation which are in no sense agricultural, and in the case of the Midlas of the Telupu districts the percentage rises to 1° The wavers and artisens come next in faithfulness to their traditional employment, and those who have left

the have mainly taken to the land. The leather-workers and toddy-drawers are less exclusive, but probably in their cases the large numbers who have returned agricultural occupations have been actuated rather by the desire to magnify the respectability of their social position than to assist the earnest enquirer after sociological facts by the strictest regard for accuracy in making the returns. But of all the castes the Brahmans show the greatest divergence from their accepted position. Only 11 4 of them follow their traditional callings, even if among these are included astrology and begging, and of the remainder considerable numbers are engaged in such unorthodox occupations as field labour, money-lending, trade in grain, condiments, vegetables, gold and silver, and even tobacco and snuff, accursed and unclean as these latter used once to be considered. No less than 60 per cent of them have found agriculture a more congenial calling than the priesthood

24. To go further into detail it will be seen that the figures given in subsidiary table 13 show that the Balijas and Kavarais, who have usually been regarded as castes chiefly employed in petty trade in certain definite articles, are in reality mainly land-holders by occupation

agriculture So, though in a somewhat less degree, are the Maravans Neither of them admit that they now live by their once favourite pastime of dacoity

25 The table gives figures for the Bráhmans of each of the main linguistic divisions, and it is interesting to notice how much more The Brahmans. catholic in their callings the Oriyá-speaking members of the caste are than their less secular brethren They are the only section which returns masons and builders and dye-makers and silk-sellers among its members. and they are responsible for most of the agricultural labourers, vegetable-sellers and snuff-dealers to which reference has been made above. As was to be anticipated, the Malayalam Brahmans, who are mainly made up of the Nambudiris of Malabar, a section which is famous for its aloofness from the world and its adherence to the old order of things, are more largely engaged in priestly duties and Twenty-three per cent of them are so temple-service than any other division employed, while in no other section is the percentage even half of this, and among the Canarese Brahmans it is as low as 67 The percentage of those engaged in the public service is highest (7) among Tamil Bráhmans, and lowest among the Oriyás On the other hand, fewer of the Tamil section than of any other are landholders and tenants, the Canarese division showing the highest percentage engaged in such callings All these figures correspond closely with the known characteristics of the various sections in these respects which have been already referred to in the caste glossary attached to the preceding chapter

The agricultural labourer castes as a labour, the Pallis have returned 74 per cent of their number as land-holders or tenants and only 18 per cent as field labourers. One-fourth of the Parayans, 12 per cent of the Málas and 3½ per cent of the Holeyas are either tillers of land of their own or tenants of others, but of the 153,000 Cherumans in the Presidency 143,000 are still agricultural labourers, while the number of those who have tenant right in any land is only 854 and those who actually own any land only two. Some ten thousand of the Parayans are village servants of the lower grades. The same number of Málas are weavers, 3,000 of the Cherumans are basket or rope makers, but among the Holeyas practically the whole population is either connected directly with the land, or subsists by the connected occupations of herding cattle and sheep and cutting grass for fodder.

27 Considerable numbers of both the Chakkiliyans and the Mádigas have deserted their traditional calling of leather-working in favour of field-labour, and 3 per cent of the former and 11 per cent of the latter either own or rent land. The Kammálas and Kamsalas, the artisan classes of the Tamil and Telugu districts, have similarly taken to cultivation, 29 per cent of the former and 13 per cent of the latter either owning or renting land and 12 and 5 per cent, respectively, being farm-hands

28 Of the three toddy-drawer castes the Shanans have climbed highest up the ladder of prosperty 45 per cant, of them returning themselves as I and holders and considerable numbers

being engaged in trade of all descriptions, but of the Billavas of South Canara only 8 per cent and of the Malabar Tiyans less than 2 per cent, own any land and though they do not follow their traditional occupation in any large numbers they are engaged in callings which are in no way more dignified, 50 per cent of the latter being workers in the fields. It seems difficult to believe however that the figures in subsidiary table 13 showing that less than 20 per cent. of the Shandas are following their traditional occupation are really accurate. They have always been held to be more exclusively engaged in toddy-drawing than either the Tiyans or the Billayas There has no doubt been a falling off in the consumption of arrack during the latten years-(arrack makers and sellers are fewer than in 1891 in every district in the Presidency except Nellore) - and the introduction of the treetax system may have reduced the output of toddy (no figures are available) but it seems hardly credible that the results have been so marked or so sudden. It is more probable that the explanation of the statistics is the fashion among them already referred to of returning their occupation as "tree-pattadar" (or even more land holder ) instead of as tree-climber Nearly one-fourth of the decrease in todaly-drawers and sellers which has occurred has taken place in Madura and Tunevelly the two great strongholds of the Shanan caste

29 Of the three great weaver castes 82 per cant of the Déringas 68 per cent.

of the Séles and 58 per cent of the Kaikókans have
returned weaving and the allace doublings of symming and
so on as being still their actual occupation. In each case the next commonest call
ing is field abour the actual percentages employed in that way being respectively
4 14 and 10 After agriculture come respectively rice-pounding and landholding
in the case of the Deringas and Séles, and land holding and the three allied occupations of music temple-average and prestitation in the case of the Kaikóhans Alarge percentage of the dancing girls in the southern districts are recruited from
this latter cast. The Kaikóhans have also taken to petty trade to some extent.
They thus appear on the whole to have been able to find callings which are more
uncerties than weaving The members of the other two castes who are no longer
weavers seem, however to have been reduced to occupations which are even more
trillating and less unfoltable

30 The means of subastence of the Buramans are of interest in connection with the ever recurring discussions regarding the future and prospects of the race. The figures in subaddary table 18 give the occupations of the 5 718 actual workers who reside in the three districts in which the race is most numerously represented, namely Mafaria City (4 933) Malabar (1 140) and Chingleput (430). Most of those in the last of these three rends in Perambur just outside the Mafaria municipal limits, and the figures of Chingleput and Madras may therefore be taken together. The Malabar Euraman also differs little from his east coast brother in coupation, except that be provided most of the tailors carpenters agriculturists and coffee estate employes in the list. The figures for all three distincts are therefore as in other cases, combined together in subsidiary table 13. In examining them it must be borne in mind that, as has already been pointed out in the last chapter. Natire Christians have in some cases returned themselves a Kurasana, although they could keep no claim to the alightest admixture of white blood in their veins with the sides of raising themselves in the social scale.

The most noticeable point about the statistics is the great variety of the occur pations in whi h Euranana are engaged. None of the other communities selected approach them in this respect. The list gives 52 callings followed by seven persons or more and 0.8 per cent. of the community live by others which are followed by oven less than this number. Excluding subsistence on endowments and scholarships (most of the persons comprised under which are the inmates of the orphan and other asystems in Alastras City) there is no occupation in the list which is followed by as many as 8 per cent. of the community — The popular idee that Euranana seem mainly

employed as fitters or clerks or on the railways is therefore clearly maccurate. The next most noticeable fact is that 17 8 of the "actual workers" in the list live on endowments, on their relatives and friends, in convents, in lunatic asylums, in jail or by begging. Subsidiary table 13 does not distinguish males from females, and it may thorefore be added that of the 5,715 actual workers shown therein 1,680 are women. Of these, 537 are inmates of orphan asylums, &c, 262 are sempstresses women of these, 537 are inmates of orphan asylums, and hospital nurses, 81 are in domestic service, and 38 are shop assistants and clerks.

## CERTAIN OF THE DETAILS OF THE STATISTICS

The subject of the occupations of the people is such a large one, and its discussion is unavoidably such a lengthy matter, that discussion is unavoidably such a lengthy matter, that hitherto only the statistics of the larger divisions of Table XV, namely, the Classes and Oiders, have, as a rule, been referred to by districts. Those who care to go further into detail and examine the figures for sub-orders and groups will discover the following additional points of interest.

Order I, Administration —Group 2, Officers of Government, and group 3, Clerks and inspectors must be read together, as it was difficult to decide uniformly in all cases when an official should be considered to be an "officer," and not of the clerk class Local and municipal service (sub-order 2), and sweepers and scavengers, class Local and municipal service (sub-order 2), and sweepers and scavengers, class Local and municipal service (sub-order 2), and sweepers and scavengers, class Local and municipal service (sub-order 2), and sweepers and scavengers, and Tinnevelly most strongly represented in Madras, Tanjore, Madura and Tinnevelly where the town population is greatest

Order II, Defence —The ermy, (sub-order 4), only appears in any strength in those districts (Vizagapatam, Bellary, Madras, Chingleput, the Nilgiris, Trichinopoly and Malabar) in which there are still cantonments, but followers, men on leave and so on are returned in smaller numbers from many districts, North Arcot, leave and so on are returned in smaller numbers from the most prominent owing to its containing the recruiting centre of Vellore, being the most prominent

Order IV, Provision and Care of Animals—The cattle and pony-breeding which goes on in Nellore, Salem, Combatore and North Arcot is shown in the figures of the groups in sub-order 8, but most of those employed in this industry are also landowners and have doubtless often returned themselves as such. The figures are therefore probably not complete. Pig-breeding is only found to any considerable extent in the two districts of North and South Arcot, where the Odde and Jógi able extent in the two districts of North and South Arcot, where the Hosúi Remount castes carry it on Farriers are commonest in Salem, where the Hosúi Remount Depot is located, and Combatore, where pony-breeding flourishes. The maliouts Depot is located, and Combatore, where considerable numbers of elephants are are nearly all of them in Malabar, where considerable numbers of elephants are kept by Government and private persons for dragging timber in the forests, and kept by Government and private persons for dragging timber in the forests, and the two districts of Ganjám and Vizagapatam, where a few are used as baggage animals in the agencies.

Sub-order 12 gives particulars of the cinchona, tea and coffee planters and their coolies, but the vagueness of most of the schedule entries made it impossible to accurately separate those engaged in the cultivation of each of these products. Betate cooly "and "estate writer" were the usual entries, and they left it uncertain what the estate produced There was also much confusion in the schedules between natives who were actual owners of estates and those who only worked upon between natives who were actual owners of estates and those who only worked upon them for hire, the entry "coffee cultivation," for example, being equally capable of either interpretation. The Nilgiris, Malabar (the Wynaad) and Madura (the Palmi hills) are the three districts in which planting is mainly carried on, but there is some also in Salem, (the Shevaroy hills), Tinnevelly, Coimbatore and South Canara Tanjore, Madura and Tinnevelly return the largest number of betel-vine growers and practically all the cardamom in the Presidency is grown either in Malabar or in Madura on the slopes adjoining the Cardamom Hills of Travancoie. Cocoanut growers are naturally commonest in Malabar and South Canara, the districts in which the tree is most plentiful, and in which, if the legends are to be beheved, it was first cultivated in India. Agents and managers of landed estates (group 56) are

most numerous in Valabar where the property of each tarvad, or family is under the formal management of one of its members. Group 5.7 Clerks one, to landed proprietors includes all the numerous revenue establishments of samindars, chrotizendars and infindars and is therefore most strongly represented in those districts in which these classes of tomore are commonent.

Order VI Personal Household and Santory Services—In Malabar 2,000 women have returned themselves as actually working as barbers. It is the outsion on that con t fir the women to shave their persons and these barber women are the result. Caujore is the land of chattrams and one third of the rest house managers of the Pre-vidency are returned from there

Order VII Food Drink and Stimulants -Butchers are much more numerous than they were ten years ago. This is possibly an indication of the growth of the practice of enting meat which has undoubtedly taken place. They are most frequent in Tanjore and Madura, perhaps on account of the numbers of Labbars in those districts. Fishermen and fish dealers are commonest in Malabar, where there is an extensive industry in solting fish but they are numerous in all the coast districts. Fi hermen in inland districts confine their operations to tanks, and are naturally much f wer Groups 78, Cow keepers and milk sellers and 82 Ghee sellers over lap with groups 26 Cattle-breeders and dealers, and 194 Petty bazaar men and nothing can be made of the figures for either by themselves. Fowl and egg dealers are commonest in Chingleput, which supplies the Madras market. There are o l mills in Goddyari, Aistna and Madras and rice-mills in these three districts and in Taujore lut as has already been stated the figures of those employed in these and other factories are probably not reliable. Sugar factories are found in Gamilin (at Askn) in (God iver (at Samalkota), in North Arcot (at Rampettal in two towns in Tinnevelly and at Nellikuppam in South Arcot In the last of these all the hands in the factory have been returned as employed in sugar making and only six in distilling although both industries are carried on there simultaneously. The manufacture of sugar by hand is chiefly carried on in Tinnevelly the home of the polmyra palm where it is nearly all done by women and to a less degree in Coim betore (where however the figure apparently wrongly includes some hands in a sugar factory) and on the west court Rice-pounding is another eccupation which is mainly carried on by women. Tanjore Malabar Goddvari and Tinnevelly (in this order) employ the largest numbers in this work. Bakers are most numerous wh re there are most Europeans and Euramans. Sweetmeat makers and sellers and vegetable and frost sellers are again groups which overlap with group 124 Pottv baraar keepers, and none of the figures in them are of any value by themselves Afrated water is made in Madras on the Nilgins and in Malabar. The Nilgins provides the only I rewery and Madres the only ico-factory in the Presidency Hands in tobacco factories have been confused in the schedules with ordinary tobacco-makers, and groups 120 120 and 1 0 must be read together Trichinopoly shows the largest number engaged in this industry and Madura (where the Dindigul cheroots come from) ranks next. Tanjore and Goddvars, where tobacco is grown on the all islands in the river are also fairly prominent. Opium sellers are mainly found in the three northern districts, where the drug is largely used partly as a remedy for malaria, by the people in the agencies Toddy sellers and drawers are most numerous in Timerelly Malabor and Combatore in all of which toddy palms are plentiful and spirit distillers in Ganjam and Vizagapatam, where the Khonds and Savaras were till very recently allowed to have private stills

Order VIII Light Firing and Forage—Madras provides the only gas-works in the Pres dence. The preserved of very table on the lighting are much more numerous in Malabar where the oil in question is that made from coocanuts, than anywhere else. But coccanut-cal is also used for food and consequently this group overlaps group 100 Pressors of oil for food included under Order VII. The figures are not therefore as significant as they look.

Order IN Insiding —The factories occur in Malabar and South Canara and are those which make the well known Basel mission or Mangulore tiles. The figures for brick and tile makers and sellers in groups los and 156 should perhaps be read with those for makers of pots in group 356 as the village potter untaily

makes all three articles and it was probably a matter of chance which he mentioned in the schedule It is noticeable, however that in the Deccan districts, where the houses are usually made of stone in mud with a mud roof, hardly any brick or tile makers or sellers (or thatchers or thatch dealers) are returned, and this is some evidence that the distinction between makers of bricks and tiles and makers of Lune burners and sellers are commonest in pots was not greatly disregarded Madura, Tinnevelly and Malabar, along the coasts of which the chank and other shells are chiefly found, and in Combatore, where lime-stone occurs provides the only cement works in the Presidency Masons and Madras City Masons and builders are strongly represented in Tanjore and Malabar, which are perhaps the two richest districts in the Presidency Among the poorer classes, every man is his own house builder, constructing his residence out of mud and thatch without the assistance of either a builder of an architect Stone workers are also commonest in Malabar, but under this head were included those employed in digging out the laterite of which the better class of houses in that district are built

Order X, Vehicles and Vessels—Persons engaged in making railway plant occur mainly at Waltan in Vizagapatam, in Madras, at Perambur in Chingle-put, at Negapatam in Tanjore and at Trichinopoly, where the various railway workshops are located—Coach builders are only found in Madras itself

Order XI, Supplementary Requirements — There are paper mills in Madras and Printing presses occur everywhere except in the agencies \*Chingleput employ the largest number of hands in Madras and the next largest in Tanjore and Malabar, in the latter of which several newspapers are published Book-binders and sellers are also commonest in Madras and Malabar and the same two districts and the Nilgiris return managers and owners of newspapers Only 22 persons are shown as wood carvers. The others probably put themselves down merely as "tachchan", meaning carpenter, or some such expression. The ivory carvers nearly all occur in Vizagapatam, the characteristic work of which district is well Tops and toys are made in Gódávari at Narasapur, in Kistna at Kondapıllı, in Bellai y at Kamplı and Hai panahallı, and at Velloie in Noith Arcot district Madras City contains most of the watchmakers, turners and lacquerers, engravers, type-founders, machinery makers and mechanical engineers, fitters and mechanics, operatives in arsenals, gun-powder and gun-carriage factories, and furniture makers Bangles are divided in the Table into those made of glass and in the Presidency those of other materials, but the enumerators were not always so particular Makers and sellers were not invariably distinguished, either, though they are in the Groups 208 to 211 should therefore perhaps be read together however, has the largest number of makers of bangles other than glass, and in Venkatagiri in that district there is found a peculial kind of clay which is largely used in making them, and Cuddapah has the largest number of sellers of glass bangles, and in that district there is a recognised caste of wandering bangle and So far, therefore, the figures agree with known facts tool grinders are commoner in Malabor than anywhere else, perhaps owing to the practice of carrying knives which all Mippillas observe Gun-powder makers and sellers are more frequent in Combatore than elsewhere, but why this should be is not clear, unless the powder is used for blasting the numerous wells which the district possesses

Order XII, Textile Fabrus and Dress—Birdwood's Industrial Arts of India and the monographs by Mr Havell in Volumes II and III of the Iournal of Indian Art and by Mr Thurston in Volume VII contain information regarding the weaving and dyeing industries of the Presidency—Carpet weavers are numerous in Gódávari, which produces the well-known Ellore carpets, and in Kistia, where the industry is carried on in Masulipatam—The Table does not distinguish blanket-making from woollen cloth weaving—Women do most of the work in both these occupations Blankets are chiefly made in Bellary and Anantapui, where the Kurubas, the blanket-weaving caste, are more numerous than anywhere else—Silk worms are reared on mulberry-trees in the Hosur taluk of the Salem district and in Kollegal in Combatore—The Kurnool cotton carpets are made in the towns of Kurrool and Nandyal, and the Bellary carpets at Adóm

The persons shown against Tanyoro in group 21. Cotton calenderers fullers and printers, are cotton printers. Those in Madura seem from the entries to be engaged in ornamenting handkerelacies, etc. by the well known process of knot

dyeing The pute-mili in Viagapatient is in Bimilipatim

The ropes referred to in group 200 are mainly these made of our Goddenn exports a certain quantity but far the largest amount is made in Malabur and South Canara, where the coccoanut palm is so common Women do most of the work. The embroiderers and lace-makers are nearly all found in Madras, where the industry supports a considerable number of Muhammadans. The bats which are so extensively made in Malabar are the round caps which the Mappillas wear

Order XIII Metals and Precious Stones -The Kolar Gold Fields draw some of their labour from this Presidency and gold working is being revived in the Wynaad

The electro-platers practically all of them live in Madras and so do the aluminium workers and the employes in iron foundries. The goldsmiths and dealers in gold are fairly evenly distributed among all the districts except the agencies and the Deccan districts, which are poorer than the others and apparently have less funds to spare for sewellery Pearl-divers only occur in Madura and Tinnevelly off which the pearl banks he.

O der XV Wood Cone and Leaves .- The only saw mills are in Rajahmundry and Calicut The latter is a private concern. Wood-cutters carpenters and timber dealers are commonest in Malabar where the forests belonging to private individuals are being very rapidly exploited. The large total under group 34" blats fans series etc in the same district is due to the inclusion thereund r for want of any other place of all the makers of the palm leaf umbrellas so universally carried by the people of that district and of the curious head gear serving equally as a parasol or an ambrelle which the lower classes there affect. Roed, gra s and other mats are made at Palghat, at Ayyampet and Shiyali in Tanjore, Porto Novo in South Arcot Wandiwash in North Arcot and Pattamadai in Tinnevelly a con plorable trade in plantain leaves which accounts for the large number of leaf plate sellers there

Order XVI Drugs Gums, Dres etc .- The catechu in South Canara is collected by th Kudubas, a forest tribe in Coondapur taluk. The only scap-factory in the Prendency is in Madure and in it common country soap is made spasmodically The saltpetre refining in Salem Combatore Trichinopoly and Madura is described in the manuals of those districts

Order VVII Leather —Groups 385 Leather factories and 388, Tanners and currier, should be read together—Chingleput shows the largest number of persons engaged in tanning. This is doubtless due to the existence of the large factory at Kodambakam just outside Madras municipal limits. The other groups in this Order also overlap and should be read together The preponderance of the well bag makers in Combatore has already been referred to

Order XVIII, Conserve—The statistics of money leading are probably inaccurate. It is not a popular profession, and it is moreover the peculiar prot of the aversors of income-tax. It is therefore not a calling which is willingly returned. The numerous money lenders in Madura, as has already been explained, are mainly Nattukóttas Chottis, the bead-quarters of which caste are at Dévakóttas in that listrict. The rest of the groups of which this Order consists are so indefinite that the figures under them are hardly worth examination.

Order VIV Transport and Storage - The railway employes returned from bouth Capara are mainly those engaged in surveying the projected line to Mangalore

Olr Larred and Artiste Profession —The statistics in the have already been partly discussed above. Prioris, pleaders law-agents touts and petition-wat is are commonest in the rich di tricts of Tanjor, and Mahibar where the population 1 best able to afford such luxures and rarest in the agences and the Decean di trict where money is scarcest. Tanjore similarly bon to of the largest number of religious beggars and Malabar of most of the astrologies. In

the same two districts there are, however, more hakims and midwives and more teachers and school-masters (and consequently more literate persons) than anywhere else. Musalman priests are most numerous in Malabar, which contains about one-third of the whole number of the followers of Islám in the Presidency.

Order XXII, Earthwork and General Labour—The number of well-sinkers is largest in Salem and Coimbatore where much of the cultivation is under wells. By caste they are mainly Oddes, who are more numerous in these two districts than in any others—The "miners unspecified" in group 503 in Vizagapatam are those engaged in the new industry of mining manganese—Practically all the mica miners are found in Nellore

Order XXIII, Indefinite and Disreputable -- Group 506 shows 8,000 prostitutes in the Presidency, but this is not the whole number of them. Many of them returned themselves as dancers and singers and so were classified under group 490

Order XXIV, Independent - Less than 20,000 people in the Presidency are shown as living on private means other than income from land Land is still the Money lending perhaps comes next These two are favourite form of investment House-property is a bad third, and it and stocks and shares are shown elsewhere the only securities which appear in group 510 The group thus gives an erroneous view of the number of persons of independent means in the Presidency shows 12,000 persons as subsisting by "allowances from patrons or relatives" Under this head are included the large number of people in the Presidency who are mainly supported by remittances from other countries sent by those of their relations who have emigrated The entries in the schedules were not detailed enough to show from what countries these remittances came, but the Postmaster-General has kindly given me figures of the money-orders received from certain British colonies for persons in the Madras Presidency during 1900-1901, and these throw much light upon the point Unfortunately, however, there are no separate statistics for money-orders from Burma, to which country the Madras emigrant goes more freely than to any other The figures show that the value of the money-orders sent to Madras from the four colonies below during the year amounted to no less than 27 lakhs of rupees, as under -

Country from which sent		No of money- orders	Value of them as
Ceylon Straits Settlements Mauritius Natal		45,226 24,472 1,153 1 623	16,15,381 10,04,330 36,460 1,19,914
	Total	72,474	27,76,085

Certain districts return no prisoners in any of their jails. The reason for this is that in these cases the instructions requiring prisoners to be shown merely as "under-trial," "convicted," and so on were disregarded, and they were entered as subsisting by the occupations which they followed before their imprisonment

Sum: Diable Table 1 — Showing the distribution of the population among the versions rulers and sub-orders.

	/=	7 8.44 71	13-07 H (7)	•				
		TETAGE TOTA 2700 MF	ACT 1	TAL IN DER AND IS OF	Practy:	451 07 101 EELD	Prices	04 EFF
PREEZ AND BUS-ORDERS.	Per sent suppor A.L.	Artual workers.	Actual actors.	Depend-	la crisca.	In rerel	I estima	In resultances
1	1	3	4	- 5	6	7	8	B
		l		1	1			
L-Administr com 1. Orthogram, of the State 2. Bertire of h aland municipal.	1 -0	19	8.2 29	71	16	P2	204	320
bodge	-75	101	23	**	27	74	23.	199
A VILLE STATE	+10	-27	34	₩.	1	1	800	19.3
H. Defence 4 Army 5. Yerv and marms	107 707	101	41 41	36 10	81 81	10	135	361
			78	22	831	17 #4	176	
III.—Server of Kattre and Foreign Brates.		101	30	70	ا أ	275 : (78 :		251
6. Civil officers 7 Military	cu.	1	#1 21		1 I	_ 17	100 111	31H
TOT I, C use A Go TREETED	1 06	*	#	•	10	10	101	901
IV —Prevision and evre of salmain  6. Stork breeding and dealing  9. Tracing and care of salmain.	1 120 120	1 17 1 17 -01	73 21	27 27 00	1   13	1 to 87	143 110 304	#7 #6 170
V-Agriculture 10 Landhelders and tenants	40 th	20-23 24 91	ص 11	#1	. }	100	170 ±11	50 N
11. Agricultural labour 12. Growth of special products	10-77	13 10	80	33 31		100	11/4	102
13 Agraeditud trabing and aspervision ad forests.	3		n	ä	î	<b>6</b>	310	3.10
TOTAL, CLAS H-PASTER AND ASSECUTIONS.	10 67	<b>₩ 80</b>	4	44	1	100	1177	170
VI.—Personal Household and Stationy services.	2 84		63	12	•	R.E	131	78
14 Personal nd dementic partners 14. Foundaments entertanoment,			63	r.	7	1.03 (	133	378.
11. Fou-d-mostir exteriorment, 1ti, Paratisten	14 10	01 03	41 80	31 80	81	5	13	100
Tor OLAS O-PERSON BEREIDER	114	1#		4	• [	=	1.67	TO
VII - Ford, Drink and Schmitzutz	6 00 1 26	#13 -01	45	23	: 1	# f	149	101
17 Anised ford 18, Vegetable ford 19 Drink, confinents and stree-	2 17	1 1	44	44	- 1	93	116	138
les (#	23	31	œ	85		84	91	60
VIII —Laght, Firling and Yorngo 20, Lighting — 21, Fuel and forego	40.0	-(3	43	# E	1	873 873	740 81	219 94
IX.—Buildings fix. Building materials	%0 14	-08	44 53	47	6	81 81	180 185	123 66 184
21 Artiferen in bankling	73	791		9	48	43	101	206
I.—Vehicles and Vessels  24. Bellway and transvery plant  24. Carta carrieres. 10.	04	70	31 23	20	31 27	20	113 115	#1.3 167
2%. Oarts, carriages, to. 20 Ships and leads			25	72	10	00	187	251
XI — Papplementary Requirements ST Fayor 18. Books not prints 34. Watchen, eleck and selentific	*30	12	#	85 67	퓚	77	#11#	203
28. Heats of practs 21. Watches, clark and arientific	-03	-01 	30	10	2	22	101	197
20. Carrier and encurring	-	- 1	33 41	er )	9	37 73	195	211
31. Toys and curioutles 32. Mode and musical matra- ments.	=	=	<b>&gt;=</b> {	œ	25	74	ia	167
SI. Bangira, northeres, brade, mercel broads, i.e.	18	-02	47		7	<b>≈</b>	k# }	100
34. Furniture 35. Harreen 24. Tarks and markinery 27. Ayus and markinery	~ -01 -08	-01 -01	11 14 24	47 47 60	27 14 22 62	E 25	227 163 \$1 184	123 77 186 183
	1.0	1		,	- 1			- 1

Sub-idiary Table 1 —Showing the distribution of the population among the various orders and sub-orders—continued

	01 7	ENTAGE FOTAL TION OF	FACH OF	TAGE IN	ACTUAL	TAGE OF WORKERS LOYED	DEPEN	TAGE OF DENT TO WORKERS
Order and Sub-order	Persons suppor ted	Actual workers	Actual workers	Depend onts	In cities	In rural areas	In cities	In rural
i	2	3	4	5	6	7	3	9
		1	1	,		<b>!</b>	1	
MI - Fextile Fabrics and Dress	4 14	2 18	53	47	8	92		80
39 Wool and fur 39 Silk	16	05	65 o 1	} 35 40		99 73	184 98	) 53 82
40. Cotton	1 22	1 72	53	47	7	93	124	85
41 Jute, hemp, flax, coir &c 42 Dress	22 46	15 17	70 37	63	18	92 82	208	160
XIII Metals and Precious Stones 43 Gold, silver and precious stones	1 42 82	ь0 29	პა ქა	65 65	9 9	91 91	223 227	179 184
44 Brass copper, bell metal, &c 45 Tm zmc quicksilver and lead	15	00	36 15	( <del>, 1</del> 65	10 26	70 74	221 201	170 176
40 Iron and steel	41	15	30	64	6	94	221	175
XIVGlass earthen and stoneware	56	30	55 1 28	45 72	2 41	98 99	143	82
47 Glass and chinaware 48 Larthen and stoneware	้ บอ์	30	55	40	1	99	258 115	247
XV -Wood Cane and Leaves &c	1 59	73	46	51	4	96	189	116
49 Wood and bamboos  50 Canework, matting and leaves, to	, 60 60	96 37	36 62	₩ 38 (		94 98	211 118	176 61
XVI.—Drugs, Gnms, Dyes, tc. 51 (nums, wax, resus, and	17	09 04	51 64	1	ն 1		235 298	90 55
similar forest produce 52 Drugs, dves, pigments, &c.	12	05	44	56	9	91	230	116
XVII —Leather 53 Leather, horn and bones, 40	1 23 1 23	49 49	40 40	60 60	3	97 97	219 219	149 149
TOTAL, CLASS D - PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	17 52	8 29	47	53	7	93	157	108
XVIII —Commorce	7.0	25	33	67	22	78	210	203
54 Money and securities	27	08	32	68 1	10		201	215
55 General merchandise	10 24	03 09	33 34	67	27	73	225	196
59 Dealing, unspecified 57 Middlemen, brokers and agents		04		62 74	30 27	70   73	169 315	
WIV - Itanshore and come?	1 38	54	39	61	19	81	187	147
58 Railway 59 Road	17	18	40	69 68	27 15	73 85	276 ( 185 (	197 144
60 Water	21	-08	40	' ₿∩	18	82	152	152
61 Messages 62 Storage and weighing	*08 46	20	32 43	68 57	21 21	79 79	243   163	200 127
TOTAL CLASS L COMMERCE, TRANS-	2 13	79	87	63	20	80	195	164
XX.—Learned and Artistic Professions	1 63	59	36		12	88	239	169
63 Religion	63	23	36	(.4	7	93	250	174
64 Education 65 Literature	32 -09	03	35 33		12 45	88 ( 55 )	225 213	176 194
66 Law	10	-03	25	75	24	76	336	505 194
67 Medicine 68, h <del>ugineering</del> and survey	21 -04	-07 01	35 31	69	13 25	87	252	176
69 Natural science	i	1	30	70	47	75 53	334 236	192 238
70 Pictorial art, sculpture, &c. 71 Music, acting and dancing	·01	10	38 4ს	62 54	25 8	75   92	243 163	134 116
XXI —Sport	05 01	02	47	5.1	5	95 +	186	109
72. Sport 73. Games and exhibitions	01	01 02	42 48	58   52		94	225 179	133 102
TOTAL, CLASS F -PROFESSIONS	1 68	61	38	64	12	88	238	167

## SUBSIDILET TABLE 1 -Showing the distribution of the population among the vertices orders and sub-orders—continued.

On your firmer or	PRECED IN TOTAL PROVINCE		Precental C. Disasto Chosens or		Fractities ACTC WOS END TED		Price of Department in Kit orest	
Ох чэйтнокта.	Persona reproc sed.	Arrasi orlers.	Artes! orbers.	Deposit.	In cities	(a tweel	ia citica	In rerait
1			4	3		1	8	y
λ VII —Earth sek and Genma l Lubrer 16 Earth sek, &c 73 General lubear	237 33 133	1≴6 37 ~ut	61 59 62	30 41 34	2	17 #4 #7	112 10 118	\$2.55 \$2.55 \$2.55
ANH —lask tour and discoperable needphysican by fashekart p Dano parable	67 102 63	01 ≥ 1/3	20 72 88	45 24 14	70 23 19	€n 1	7 70	ر. تا
Ter Ot ~ 0 -U ver to L nore, \ ver Asknowner.	114	14	61	*	1	97	100	•
TXIV—Lad-produs 79 Property and alma 78. At he State screene	FJ6 91 25	70 €1 (4)	no 7 201	40 23 64	, S	81 91 77	196 64 2(3	#1 47 1/16
$\left\{\begin{array}{cccc} \operatorname{reposit} & \mathrm{K}\!-\!\mathrm{II} & 0 & \operatorname{roT} \\ \operatorname{ef} & \operatorname{Fig.} & \partial & \operatorname{reposite} & \partial & \vee \end{array}\right\}$	115	TO	-	4	•	ts	123	61
( Ter	100	1340		47	•	*	167	

### SCHOOL TABLE 2.-Sharing the occupat our supporting more than 10 000 persons each

GMTA	Ör EF M	Louis.	Pren 4
	( ) Compaires supporting more than 1,000,000 primes out.		
31, 37 and 49—83 29 =40 27 and 28 ( )	Landproperts Agricultural labourers Testaget Cut yau Wanning speakers dyers etc.	11,423 071 7,530,671 1,545,71 1,545,71	
	Yer	27 744,545	71.11
Ì	(b) Occupations supporter between LDU AND and 2004 to persons read.		1
123, 124, 130, 130 and 133 (a) (b) (b) (b) (b) (b) (b) (c) (c) (c) (c) (c) (c) (c) (c) (c) (c	Groups and growers Considered Scalers Rechartis.  Creared Misserers  Leafther Nucleon  Thismens  Thismens  Total for Annual Misserers  Total for Annual Misserers  Total for Annual Misserers  Thismens  Total for Annual Misserers  Thismen	THE STATE OF THE S	
C. C. O. O. O. O. O.	Dispot and may effect and burbers, rock and washer more.	193,007	}

## Subsidiary Table 2 —Showing the occupations supporting more than 10,000 persons each—continued

GROUP	OCCUPATION	Nимв) к	PEBCENTA
	(b) Occupations supporting between 1,000,000 and 100,000 persons earli-cont		t
49 and 150	Hay, grass and threwood sellers	182,842	
•	Inferior Government servants	178 193	
.41 17 and 419	Porters Ourt owners and drivers	169 110 164 704	
00, 101, 113 and 144	Oil pressers and sellers	163 471	
328 and 329 03-104 and 106	Iron smiths Sweetmeat makers and sellers	156,915 1 <b>J3</b> 883	
52	Teachors	119,013	J
95, 397 899 and 400 05	Merchants and shopkoopers managers clerks and servants Vegetable and fruit sellers	114,518 107 919	
	POTAI	8,419,782	21 84
	1		
	(o) Occupations supporting between 100,000 and 10,000 persons each		
01	Piece goods dealers Estato clerks, etc	99,447	1
67 86 and 30	Cattle and sheep breeders and dealers	168 PG 389,88	1
92	Bankers, money lenders etc. Pensioners	89,841 48,950	]
514- 515 and 516 88 and 490	Musicians und actors	81 097	1
287—298 2 and 8	lope, sacking and net makers and sellers Government officers and clerks	83,974 83,551	1
01, 302, 305 and 306	Tailors, embroiderers, etc	78,602	ļ
25 and 429	Boat owners and boat mon Railway servants	71 167 64 282	}
.09415 19	Manufacturers of sugar and jaggery	63 244	}
259 262	Silk weavers and dyers Vilk, butter and ghee sellers	61,741	ĺ
78 and 82 322 and 823	Brass copper and bell metal workers and sellers	60 v48 58 515	
) 	Village accountants, not shown as agriculturists Native physicians	57,891 57 402	
សន រា	Oooks	52,824	
12 11 and 49	Coolies in coffee cinchona and tea estates Village headmen, not shown as agriculturists	46 280 42 414	
3 208211	Bangle makers and sellers	40 041	
74	Sweepers and scavengers Lime, chunam and shell burners and sellers	38 624 32,449	
157 and 168 456	Private clerks and clerks unspecified	31 437	
248254	Wool weavers, dyers, etc Butchers	30,299 28,577	'
76 <del>101 —10</del> 7	Contractors	28,358	
396 and 398	General merchants and shopkoepers Astrologers	-3,258 21 531	
149 360	Wax, honey and forest produce collectors and sellers	21,360	
379	Persons connected with miscellaneous dyes  Non-commissioned military officers and privates	21 250 20 724	
12 434	Postal clerks messongers etc.	20,271	
98	Grain parchers Brokers and agents	20 153 19,982	
102 134	Wine and apirit sellers	19,586	
7	Manicipal menial servants, other than scavengers Persons of independent means	19,416 19 277	
510 218	Flower garland makers and sellers	19 229	
168	Operatives in railway workshops Leaf plate makers and sellers	18,935 18,836	
3 <del>49</del> 69—71	Persons ongaged in non-domestic entertainment	18 116	
459	Barristers and valids Law agents, pe ition writers and lawyers clorks	17,624 16,965	
4°1   163 and 464 494 – 499	Persons engaged in games and exhibitions	15,156	
119 120 and 129	Tobacco and organ manufacturers	14 735 44,653	
183—185 59	Forest rangers, guards, peons, etc.	14 880	
117 and 118	Workmen in salt factories Prostitutes	13,488 19,304	
50 <del>6</del> 511	Persons supported by allowances from patrons, etc	12,037	
324 and 325 517—520	Tin, sinc, and lead workers and sellers Inmates of prisons, asylums, etc.	11,986	
ნ and მ	Minnicipal inspectors and clerks	11,313	
374 and 378 32	Persons occupied with miscellaneous dyes Pig breeders and dealers and swineherds	10 932 10,108	
	TOTAL	2,155,271	5 58

BORDMANN TARES 2.— Showing the periodity of the latel population of once deliched or a supported by comparison excluded and reach of the 84 Orders

				_	_		-	
CLUM B KEALLS OF PER-COTTER LANGUAGE DA COTTER FOLL	- symbol VDXX	7887	-277	# <b>4</b> ~ †	5-23	; <b>#</b> ?	00000	= =
Line () U Enter Lineur, Nor	XIII. Industrial test Description Occupations	- 5	ê -	55 <b>T</b> S	3.5	100	53	-
	ALL Especial Lax Land Countril Land	7777	7.5	7222	242	275	P=0 = 0	
66.	Property (CASA)		5555	5555	22		01	=
361	has beened IX entert simin/ mon	9050	-				70225	J
Course Course T Liverity Frence	rappearit, XIX.	55	####	-	2000	0 10		: :_
354 8	ATTIL OGGSTO	2000		-	-		-3-000	
	XVII. Leader	\$253					00000	1
į.	TTI Drags Grant.	5 <b>75</b> -	5055	_	_		55555	]: _
1	STIPLE CENT	2212	1222		K-02	222	12722	: ] = '
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	has alask AIIIX events marry?	2222		3523	755	ECS	75757	: I
Ė	of 1 sinks)7 IIX send beserve	40-4	J- 13	1100	1122	121	1000	្រ
D Part across are	Al Septement	5785	<b>"</b> ~ "	5000	-000	53-	22222	=
1	T C Melon soul	5			<b>3</b> 5	ż	:	1: 1
Ž	TI Belieber	5 3	:25:	-512	2000	248:		<u>i = i</u>
10	TILL Later For	~ ~5	33.	35-3	0700	0000	00000	:
	VII. Book Dreak	0 f f -	22°5	7-8-	ZZ##	0 7 7 C	3 <b>25</b> 552	= '
111	bas Medessell -track Tracked -track Tracked	5072	****		2540	<u>-</u>		
The state of the s	T Agreement	3862	£215	£253	25.5	263	iff8f2	1 =
A PART	Manual hearth	1224		4	2034	222	#1555	1 =
	to wind III with the cal		_			-		
45	п верее	6		ţ	250	Ξ		=
ě	. Lémbérteisee. I		2222	2272	3522	222	F2F50	=
	Derived	Charles Agreey Ca ha Agreey Ca ha	Agreemy Odditrail	The state of the s	Land Marie	States Higher Forth Area		Total, Lettan   Territory

Subsidiary Table 4—Showing the distribution of the Agricultural Population (Order V) by Natural Divisions and Districts

Agency gunoy, Ganjám gency, Vizagapatam agunoy, Gódávari  Total	POPULATION NUPPORTED BY AGRICULTURE  2  250 807 699,039 131,748 1,081,824	AGRICULTURAL POPULATION TO DISTRICT POPULATION  3  78 10 82 14 82 42	4 4 41	Dependents   5
Agency gunoy, Ganjám gency, Vizagapatam gency, Gódávari Total	250 807 699,049 1 11,748	78 10 82 14	46 56	
Agency gunoy, Ganjám gency, Vizagapatam gency, Gódávari Total	250 807 699,049 1 11,748	82 14	44 41	5 <b>3 43</b>
gunoy, Ganjám gency, Vizagapatam guney, Gódávari Total	699,069 131,748	82 14	44 41	5 <b>3</b> 43
gency, Vizagapatam gency, Gódávari Total	699,069 131,748	82 14	44 41	
gency, Vizagapatam gency, Gódávari Total	111,748		,	55 58
guney, Gódávari Total		82 42	41.03	58 96
Total	1,081,624		1200	
East Coast		81-21	44.50	55 50
Edst Other				
•	1,095,845	64 87	58 50	41 19
Gauján	1,431,158	68-71	64-05	35 94
Vızagapatam	1,456,151	67-98	48.05	51 94
G6davarı	1,478,699	68 62	51 26	48 73
Kistus	960,068	64 18	59 05	40 <sup>-94</sup>
Nellore	1	1	· · · · · · · · · · · · · · · · · · ·	44 21
Total	6,421,921	67 14	55 79	77 84
<i>Deccan</i> .			1	
	919 800	71 23	58 57	41 42
Guddapah	625,647	71.74	60.05	39 95 43 53
Kurnool	19 942	61.80	56 46	43 34
Banganapallo State	668,790	70-60	56 65	44 71
Bellary	8,015	71 56	55 28	40 64
Sandur State	544,932	69 13	59 35	2002
Anuntapur		#0 #0	58 57	41 43
TOTAL	2,787,126	70 70	1	
South			00.50	63 46
	16,619		96 58 49:11	50 88
Madras	879,286		54.93	45.07
Chingleput North Arcot	1,630 951	1	64 35	J5 04
Balem	1 (-80,207		57.86	42 13
Combatore	1,422,052	1	-1	48 24
South Arcot	1,890 400 1,466,320	i	10.05	51 12
Tanjore	1,061 710			42 49
Trichinopoly	286,538	1	04.04	35 75
Pudukkéttai State	2,081,42	-0.53	61 74	38.25
Madura	1,359,89	0.00	54:20	45 79
Tinnevelly	-		56 28	43 77
TOTAL	13,725,39	69 5		
West Coust			63.00	36 99
Nilg1r18	67,65	1		52 49
Malabar	1 735,1-	1		38 62
South Cauera	852,0	15-0	52.01	1
TOTAL	2,654,8	48 65 7	7 52-35	47 65
Grand Total		17 69-0	55'51	44 49

A Server

Substituably Table 6 —Shoring the sintrobution of the Industrial Population (Class D) by Network Disease and Diducts.

N MAY DIAMAN TA DIPLI	Perture sometic Interior,	PERCENTIAL OF LEGISTRES TO DISTRICT	PRICESTANG OF	n Dispersits
1		Population	icinal vertex.	fepedents.
1	,	ı		
-de-				
Agency Ganyian	26,610	1202	17-26	85 14
Agenty Timpopulan	74 427	8 75	49.76	80-31
Agrory Goldwol	1+019	879	49.90	\$7 to
Т	от 197,173	144	**	67°76
Bard Operet				
Ganjam	207,088	76 16	₩21	4576
V-magager (se.m.	371,298	17 83	EE 80	44 10
Gottern	206 5"7	1800	44 61	H 26
K)scan	\$62,278	16.00	45 17	86 EJ
# Berr	301,789	30-50	80:52	40 78
	1,718,963	17 🗪	61 87	M 15
Descus.				
Orddapa's	200,18	18 80	\$1138	<b>46</b> 61
Karasel	126,400	18-64	<b>#0</b> 16	44 83
Barganapallu Smio	7,213	22 05	# 67	4633
Bellery	\m(,313		2010	49 30
Scotte State	1,712	18-30	£2 13	47-66
Anantaper	144,614	1946		£I 16
7	or <b>997 409</b>	18 87	DO 12	<b>8</b> #
ž <del>m</del> th			+	
Xatru	215,96	4137	25 87	86.42
Chingleyet	344,000	18 63	42	87
North Arest	213,339	14 00	4470	E4-91
Selem	361,534	14 44	ET ets	H 27
Countries	<b>(A.S</b> )		5774	13-36
Seeth Aross	364,034	1024	47 40 I	nn
Tanjers	411,813	1# 61	44.37	#1-44 #4 02
Tricksopoly	1136	12 16	### #0-11	# M
Padakid tim Saste Madara	608.135	16.43	£7:04	1391
Tomered	441.477	11.48	#19	81.10
т	TOT 1,877,848	1711	# 13	84
Fret Coart				
	44.00	1904	4234	£7.0%
Xelene Kalabar	12,522 899,270	34-70	4111	65 RT
South Canara	141 4.3	16 27	a0-60	#0°30
1 7	NT 801,295	#1 #1	44	ны
Grand T	Fetal 0,700,854,	17.50	6736	83-76
		(		

SI BSIDIARY TABLE 6 -Showing the distribution of the Professional Population (Order VA) by Natural Divisions and Districts

	POPULATION	PERCENTAGE OF	PERCENTIGE ON POPULATION	PROFFSSIONAL ON OF
NATURAL DIVISIONS AND DISTRICTS	AUPPORTED BY I PARNED AND ARTISTIC PROFESSIONS	PROFESSIONAL POPULATION TO DISTRICT POPULATION	Actual workers	Dependents
		3	4	5
1				
Agencu			1 NO 613	(1 17
Contam	868	27	38 82 31 41	6858
Lenev Ganjan genov, Vizagapatan	2 527	33	39 04	60 95
gener, Godavari	986	61	15 04	
gener, Courter		35	34 39	65 61
TOTAL	4,681			
Enst Coast				
Rust Cons.	3 <b>7</b> ა90	2 22	35.68	64 31
<sup>-</sup> սոյ <u>ա</u> ա	14,927	71	32 69	67 30
Vızagapataın	20 934	97	33 70	66.29
36davarı	29 331	1 36	30 64	(x) 3 x
Kistna	18 723	1 25	40 13	,9 SI
N. llore			36 62	63 38
POTAL	121,511	1 27	30 02	
Deccan			39 28	60 71
1	5 52 <sup>4</sup>	68	40 50	59 49
Cuddapah	1,873	75	44 58	აი 42
Kurnool Banganapalle State	219	77 90	38 10	Oa 10
Bellary	8 54 o	1 77	45 72	54 27
Beliary   Sandur Stato	100	73	42 49	57 20
Anautapur	5 82 <del>1</del>			
TOTAL	30,521	77	40 01	59 9 <b>8</b>
1		-		-
South	43, 136	8.90	29 75	70 24
Madras	22,498	1.71	33 7)	66 21
Chingleput	25,537	1 15	33 65	66 34
North Arcot	22 602	1 02	39-01	60-95
Sale m	37 708	1 71	36 5 3	63 16 61 75
Combatore	25 422	1.08	39 24	61.73
South Arcot	75 499	3 36	33 90	63 21
Tanjore	27,361	1 89	36 78	62 60
Truchinopoly	8,221	2-16	0-10	6 <del>1</del> %
Padukkóttai State	41 232		34 44	bo 55
Nadwa Tinnevelly	37,418	1 81		
Toral	366,883	1 86	34 80	65 20
1	1			
West Coast	1 2 54	2 28	35 84	(+1a
Nilgiris	78 97		37.76	62 23
Malabar	23 51	1 0.0	7   40 98	10 69
South Canara	1		1	61 56
TOTAL	105,02	26	0 38 44	1
	1	21 16	36.01	62.98
Grand Total	020,0			1

Substitutes Table 7 -Shoring the distribution by Districts of the versous groups of the Agricultural Population

	77.	<b>3</b>	TO TOT	er Sci Traux		(Lu	MIDIM A	un	PERCENTAR OF BUSINESS (Assets LABOUR	ния 11
NAME OF DESTRUCT	Outherstant had- holders (gross	Mos-oulthwettag knothooders (green 37)	Cultivating tenants (greep 26)	You ould story treate (greep	Lendhold (Creeps 26 cal	Truents (greeps Mand 20s).	Caldinaters (groups M and	Rosentifrations (greeps 37 and 50.)	Para series	Fald Motorers (green 40)
i	3	•	•			7			10	11
Gurylam Ymaptopiana (Jedawat Kutan Hollere Kutan Hollere Ouddapaia Kuran Ballary Mantayum Hollery Mantayum Goff-fred Goff-fred Horta Arost Ballan Commanders Higure Boula Arost Boulan Soula Arost Boulan Soula Arost Boulan Soula Arost	779 492 314 492 492 492 492 492 492 492 492 492 49	10 10 10 10 10 10 10 10 10 10 10 10 10 1	271 462 78 78 711 113 47 70 193 142 214 118 100 1180 1180	1 1 1 1 1 1 2 2 1	79 4 84-1 87-9 60-3 64-0 91-6	17-3 40-5 18-7 9 9 11 1 11 0 4 8 8 7 19 8 18 4 21 6 18 9 18 9 18 9 18 9 18 9 18 9 18 9 18 9	96 0 96 1 90 1 91 7 91 7 91 4 93 1 97 4 97 4 97 4 97 8 97 8 97 8 98 9 98 9 98 9 98 1	80 189 100 71 68 66 79 86 67 86 67 80 10 10	#14	\$78 699 798 868 967 971 868 971 864 800 804 607 804 607 804 607 804 607 804 607 804 607 804 607 804 607 804 804 804 804 804 804 804 804 804 804
Tanjere Treatmepoly Statum Theoretly Halabar Bonth Cassus	547 574 674 647 1111 2310	94 17 17 99 91 37	1270 107 11 4 78 0	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	60-3 M-0 M-1 87-6 90-8 30-7	12 0 10 9 12 4 19 7 60 2	96 T 96 T 96 1 96 1 70 2 97-3	15 19 19 108 26	35 P 13 B 14 B 14 B 14 B	641 671 601 819 88 8
Ton L. Perrise TEARCHER.	TR O	"	81	4	76.8	= 7	<b>#</b> ;	47	28.4	#4

SUBSTICE TA LE 8 - Sharing perselions orner 1801 in the Orders. (British Territory only)

Оченд.	Percusors Supposites 1901	PROFULTION IN 1991	(+) es (~)	Principa Address of Allatio
_ 1	3	,	•	•
1 Administration G Definion	903,F75	671,636 221,030	- 987,A47 - 6,506	- 30 73 - 31 34
III A roce of F type and Former States	173	3.00	- 0,00	- 4111
1 Previous and Care of Assessed	617,107	718.800	- 10,643	- 13 67
V Agriculture	25.534.463	20,000,030	4,401,393	23.78
VI. Personal, Household and Santtney Secrets	1,005,570	1,861,604	39,773	1 12
VII Food, Drink and Stimulests	1,131,573	2,101,261	433,017	\$0.00
VIII Light, Forme and Pormer	210,000	440,400	- 536,646	_ DH1
IX. Building	841,000	364,937	- 16,271	- 401
Z. Velocine and Yespele	23,896	16,517	7 406	44.83
XI Supplementary Requirements	113,740	100,110	12,630	13 61
XII. Textals Paintee and Druss	1,544,500	1,677,144	- 84,479	- 200
XIII. Metals and Province Stemes	121,014	400,730	44,914	2.5
XIV Ohm, Earther and Stemmers	\$11,500 \$10,961	217,919 623,971	- 8,360 - 23,710	_ 191 _ 101
XV Word, Case and Leaves, etc.	94,799	12.423	11.114	- 67
XVI. Druge, Germa, Dyes, etc. XVII. Linker	min	192,002	- 17,793	- 340
TVIII. Commerces	279,163	344,890	- 61.004	- 10-04
XIX. Transport and Storage	PBO,497	#39.0#1	1,408	- 17
XX. Leward and Artistic Probations	679,546	C+ 113	- 74 161	1 2
XXI. Sport	19,636	\$0,070	- 1,044	- 419
XXII Carthwork and General Labour	879,814	2,997,092	-2,127,149	- 70-01
EXI'I Indefinite and Deceptions (companions	94,194	414 480	240,25	P2 97
ZXIV Independent	113,223	417,442	24,247	6-3
Teral	MAJNAJOR	23.570.199	LHATE	7 20

## Subsidiari Tabib 9 —Showing variations since 1891 in certain Sub-orders and Groups (British Territory only)

[Note—Where possible, the 1891 figures in this have been corrected for changes in classification made at the present Consus.]

	Occupation	POPULATION BUPPORTED IN 1901	POPULATION SUPPOBTED IN 1891	OF VA	CENTAGE RIATION OR (~)
	1	2	3	1	4
1	Civil Service of the State	262,086	267 542		2
2	Service of Local and Municipal Bodies	30,729	23 660	+	80
3	Village Service S. Headmen, not shown as agriculturists O. Accountants, not shown as agriculturists Watchmen and other village servants	310,813 42,414 57,891 210,508	580,223 91 434 90,896 294,893	- - -	46 55 86 47
4	Агулу	25,201	32,021	-	21
5	Navy and Mari	23	8	+	188 •
6	Civil Officers in Native and Foreign States	956	528	+	88
7	Military Establishments in Native and Foreign States	22	17	+	29
8	Stock Breeding and Dealing	608,446	710 443	-	14
9	Training and Care of Animals	8,661	6 106	+	42
lo	Landholders and Tenants	18,467,419	16,704 456	+	11
	36 Cultivating landowners 47 Non-oultivating landowners	14,083,333	11 206 153	+	26
	38 Cultivating tenants 38 (a) Non cultivating tenants	4,884,086	5 498 303	-	20
11	Agricultural Labourers	7,600,934	4,109 738	+	85
••	39 Farm servants 40 Field labourers	1,030,536 6,570,398	984,951 8 174,797	++	10 107
12	Growers of Special Products	170,751	125 745	+	36
	Agricultural Training and Supervision and Forests	117,318	15 090	+	677
	Personal and Domestic Services	1,027,645	1,039 845	_	1
	60 Barbers 61 Cooks	231,008 52,240	244 309 28,745	- +	5 35
	65 Washermon	551,308	514,390	+	7
15	Non-domestic Entertainment 69 Hotel, lodging house bar, or refreshment, room keepers	17,927 15,569	11,035 10 <b>72</b> e	+ +	62 45
16	Sanitation	39,798	87 141	+	7
	74 Sweepers and scavengers 75 Dusting and sweeping contractors	38,149 122	36 412 83	+	5 47
17	Provision of Animal Food	486,936	442,061	+	10
	76 Butchers and slanghterers 78 Cow and buffalo keepers and milk and butter sellers	28,177 48,011	19,741 42 861	++	43 12
	79 Fishermen and fish-curers 80 Fish dealers	383,803	165,656	+	8
18	Provision of Vegetable Food	808,449	725 181	+	11
	93 Sugar factories owners managers and superior staff 94 Sugar factories operatives and other subordinates	4,677	4 147	+	13
	95 Bakers	6,577	4 989	+	32
	97 Gram and pulse dealers 98 Gram parchers	217,532 20,126	169 723 9,274	+ +	28 117
	99 Makors of sugar, molasses and gur by hand	63,244	66,671		5
	91 Rice mills—owners managers and superior staff 92 Rice mills—operatives and other schordinates 102 Rice pounders and huskers	253,300	202 655	-	4
19	Provision of Drink, Condiments and Stimulants	1 098,683	1 196 674	-	8
	1.7 Salt stores owners, managers and superior staff 118 Salt stores workmen and other subordinates 127 Salt saltes	56,507	<b>4</b> 9 339	+	15
1	128 Salt solicis 119 Tobacco factoris owners managers and superior staff 120 Fobacco factorics workmen and other subordinates 129 Tobacco and snuff manufacturers 130 Tobacco and snuff solicis	74,339	67,320 !	+	10

SUBMIDIARY TABLE 9 — Shoring arreless over 1991 to colon. Sub-series and Groups (Bulled Terribry only)—continued

(Billion lattivery sury)—6	outmneu	_	
Ck ET TIP	Power to Powerstry 1901	Port Latin ) HOPPOSETO 1601	P ac 234 42 (20n)/c ( ) (-)
	1		
124, Green ad pres l'armitiment évalets 121 Tacht desvers	258,115 218,647	402 Pt 4 1,450	13
131 Time and option of the libera 134 Winer and openit. Here 182, Winerally mounts	19,797 8,977	275	- <b>Li</b> + 1
to. Lighting 142, Princh use dealers 101 Onl princers 101 Ni sellers	163,535	1 4	~ 11 + x,rH7
163. Prome ye of vegetable off for lighting 144. Stillers of vegetable oil for lighting.	198-363	18.30	~ 13
21 Teel and Foruge L. Her array, and folder relies	161,517	239.94z	~ a0
190 Europad charroul and construguellers     Hulding Haterials     181 Bard, and k factories someth, managers ad septement	M.824	\$1,Ace	+ •
otaff 132 Bark and the factors superatives and other subscribestes. 156. Berk is and the makers 156 Berk and the arthers on one	} 21,848	13.307	12
140 Thatch dealers 16° Ta tchs	4.881	7 874	~ >>
th. Artifore in Building	100,101	312,3~6	10
24 Railway and Tramway plant	18,650	6722	+ 183
25 Carte, Carringes, sta.	1,146	8,624	_ A
94. Elaps and Bests	1,827	1,3407	• •
ET Paper	1,361	1 198	14
68. Books and Prints 178. Printing propers on new managers and superfor staff	90.004	15710	+ 21
184, Printing promes worksors and other schoolsastes 185 Hand print proprietors, Sthographers, and printers V. Hand-in Bern, hopk-agents and publishers	LHEI LHEI 180	1,8% -,01 72	40 17 20
194. Yes syapers: properties, permanes and artists 180. Proc. and picture dealers.	210	71	arin
29. W tahes, Checks and Separtific Instruments	1,778	1,416	+ 25
20. Curving and Engineering	1.000	I,AIE	100
St. Teye and Curioscies	340		- 20
23. Russe and Russel Instruments 23. Bangles, Forklasse, Bonda, Sancel Thronds, ots.	94,577	67,174	
H. Tursten	1,686	1 107	×
14. Euraen	274	64	- m
M. Tools and Maskinsey	9.000	7,771	=
87 Arms at Aussaulties	6,144	2175	+ 190
M. Vol sai Fer	39,000	artes	- 18
20. Salle Selle seas inscere and moone gatherers	90,865 112	24,000	± 147
DP 40x contents, spinners and arranes, and makers of affit	M.M1	21,290	+ 195
372 Selfe drove 140. Cettes 273 ettes greating of saining and personne selfer on series	LEBATIS	125 107	- 6
note stress and reporter staff 261 Colina procing releasing and prevaling suffic operations and other networks.	43,898	en,san I	24
271 Cotton cleaners, pressure and planers	, ,		

Subsidiara Table 9 —Showing variations since 1891 in certain Sub-orders and Groups (British Territory only)—continued

Оссиратиох	POLULATION SUPPORTED IN 1901	Population supporting in 1891	01.14	ETT1GI BIATIO OR (~)
1		3	+ -++++++++++++++++++++++++++++++	4
267 (otton spinning, weaving and other mills owners mana gors and superior staff 268 Cotton spinning, weaving and other mills operatives and other salordinates.	1,081,365	1 083 611	~	1
275 Cotton spinners, sizers and yarn beaters	2,132 81,086	1 576 133,831	_	35 89
276 Cotton yarn and thread sellers 277 Calenderers, fullers and printers 278 Cotton dyers	8,905 8,473 19,021	50 588 5'783 7'101		41 ა3 ნ
279 Tape makers 280 Tape sellers	386	1 783	~	79
1 Jute, Hemp Flax, Coir, etc	84,603	69 400	+	22
2 Dress	176,991 313,706	226,357	-	22
3 Gold, Silver and Precious Stones 4 Brass, Copper, Bell metal, Aluminum, etc	58,337	289,337 65,591	+	8 11
5 Tin, Zinc Quicksilver and Lead	11,844	6,900	+	72
8 Iron and Steel	155,757	128,806		21
7 Glass and Chinaware	3,166	2 328	+	36
8 Earthen and Stoneware 336 Potters and pot and pipe bowl makers 337 Sollers of potteryware	208,383 205,489	215 591 212 711	-	3 3
19 Wood and Bamboos	378,504	396 491	_	-
50 Canework, Matting and Leaves, etc	231,757	225165	+	3
61 Gums, Wax, Resins and similar Forest Produce	21,771	21 463	+	1
52. Drugs, Dyes, Pigments, etc	45,019	36 281	+	24
381 Bono mills operatives and other subordinates 384 Tannenes and leather factories owners, managers and	475,196	492 091	-	4
superior staff 385 Tanneries and leather factories operatives and other subordunates 388 Tanners and curriers 386 Leather dyers	24,169	1150,	+	66
387 Bloc loot and sandal-makers 389 Bellers of manufactured leather goods 391. Water bag, well bag backet and ghee-pot makers 390 Sellers of Indes horns, bristles and bones	410,228	154,893	<del>-</del>	10
54 Money and Securities	93,647	2		74 11
392 Bankers, money lenders, etc 393 Insurance agents and under writers 394 Money-changers and testers 395 Bank clerks, cashiers, inll collectors, accountants, etc	80,460 196 6,203 6,788	70,966 } 8 663 4 300	+ + 6 -	13 433 28 55
55 General Merchandise	40,432	123,496	-	67
56 Dealing unspecified	91,294	87.877	+	6
57 Middlemen, Brokers and Agents 402 Brokers and agents ,	53,789 19,890	57 195 10,961	-	Մ 17
58 Railway	64,260	40 5.0	+	58
59 Road 60 Water	175,838	213 776	-	18
61 Messages	82,553	62,152		
62 Storage and Weighing	29,363	20,177	+	46
62 Storage and Weighing	178,488	130,178	+	28

Subsidiari Table 0 —Shoring constinue since 1891 in certain Sub-orders and Groups (British Territory only)—continued.

parine.	POPULATE PETTORITY 1001	POPULATIO NUTTORITY 1801	1 4	ZET140 LELATECE OR (-).
1	2	•	1	4
93 Talignes — 416 Taligness manifestate etc	239,515 4,948	384,940 28,608	=	16 R1
64. Education 482 Principals, professors and teachers 433 Teria and averages connected with education	196,667 117,828 4,163	101,673 101,673 1,814	+	19 16 310
68. Literature 48. Ashlora, educes, journalista, etc. 48. Exportera, identificado gráfica, etc. 150. Willems (magacellado) and prévince cierza 47. Public archies and copylete 429. Sprom in blamma and Recruy institutions	21,560 430 131 20,941 1,539 430	#1,414 51 84,923 3,178 124		63 87 68 18
430 Barresters, advosates and pleaders 431 Solections and attenueys 442 Articled clocks and other lawyers' clocks	29.619 17,197 129 11,548	#5,001 16,614 06 £119		41 3 30 176
67 Hebatise 467 Practitioners with diploma, houses us contilicate 172. Compounders, matrices, surses and hospital, asylom and dispressing section.	78,894 9,701	74,971 6,790	+	44
403 Produtioners without diploma- 400 Declaria 421 Vandmilera 472 Midwiree	96,961 41 5,966 6,181	1,443 5,240	÷ ÷	25 23 10
O Engineering and Factory	16,998	10,610		H
M. Natural Solomon	100	31	+	313
79 Pieteral Art and Soulpture 455 Photographers	4,430	8,304 300	÷	13 97
Il. Mune, Leting Deneing etc.	<b>83,513</b>	67,934	~	3
TA. Sport	4,914	4 600	-	26
Ye Same and Exhibitors	15,018	14,301	+	6
T4. Earthwark ta- BCI Marce (mappelfor) BCI (1 Marc marce)	963,679 6,579 6,660	112,707	61	334 370
Tå finers) Zaber	806,171	2,600,221	-	81
72. Indekrate	6,235	278,377	-	98
17 Darreystable	18,190	48,423	-	62
TE. Preparty and Alms \$10. House-real, shares and other preparty not being land \$12. Educational or other endowments, orbidarships, etc., \$18. Mendicancy (not in connection with religious order).	946,818 16,810 6,125 322,830	211,631 14,676 1,230 278,333	+	13 30 315 14
79. At the State Expense	87,230	100 816	-	,

Substdiant Table 10 -Showing the occupations of females by Orders

	00		Number of Act	PFECENT-		
	Order		Males	Female-	FEMALES TO MALES	
	1		2	}	+	
I	Administration		190 211	1 245	7	
11	Defence		10,316			
ш	Service of Native and Foreign States		3,580			
IV	Provision and Care of Animals		397,960	65,202	13 J	
7	Agriculture		8,310,619	6,493,36 <u>0</u>	781	
17	Personal, Household and Sanitary Services		355,693	243 245	68 4	
VII	Food, Drink and Stimulants		670,211	585,973	80-0	
VIII	Light, Firing and Forage		47,317	83,395	1762	
IX	Buildings		114,406	36,776	32 1	
х	Volucles and Vessels		7 415	91	12	
IX	Supplementary Requirements		36,210	11,392	31 5	
τιχ	Textule Fabrics and Dress		508,991	333,847	) 63 5	
IIIX	Metals and Precious Stones		182,501	9,883	5 4	
ХIV	Glass, Earthen and Stoneware		72,617	44 889	618	
χv	Wood, Cane and Leaves, etc		194,327	86,826	447	
XVI	Drugs Guins, Dyes etc		18,067	15,877	87 9	
XVII	Leather		170,082	19 929	11.7	
xviii	Commerce		83,054	12,018	14 5	
XIX	. Transport and Storage		189,423	20,155	10-6	
ХX	Learned and Artistic Professions		197,558	28,814	146	
IXX	Sport		7,330	2 094	284	
XXII	Larthwork and General Labour		262,605	274,638	1046	
ихх	Indefinite and Disreputable Occupations		4,843	10,248	211 6	
VIXX	Independent		160,121	110,289	08 g	
		TOTAL	12,195,553	8,429,698	69 1	

ı

## SUBSIDIARY TABLE 11 -- Showing the occupations of females by sub-orders

Schotors.			PERCEN M PERCENT TO X LEN
	Make	. Pemaka.	
- 1	3	- 1	
	7.	75 26	l
Civil Service of the State  Berries of Local and Musicipal Bodies	1 1	no 34 nos 1161	l i
. Village Berlina	10,	<b>9</b> 4	ì
Army Navy and Marine	1 4	18	
Native and Portuga States, Civil success		1.20	11
Biock Breching and Dealing Training and Care of Animale Lieutholders and Tenants	2.	961 123	1 1
Transler and Care of Assessed	2,202		137
Agricultural Labourers	1 01	014 L064	1
Agricultural Lancouver Growers of Sp. cml Product Agricultural Training and Separation and Forests —	37,	704 205 331 270,784	1 66
Personal and Domestic out 1840	1 3	Mars 3.015	77
Secretative -	11,	ASI ASIA	7
Province [ Asima! Fort	1 186	UN 27.7 <del>1.73</del>	17-
3. Province of V gatable Food 5. Province of Druck, Condensate and Stranslants	317	911 112316 720 4132	4
), Lapking		244 L J12014	200
t. Duikking Materials "	100	217 22,419	-
		3790 U3 3237 20	
3 Carta Carriages, fr -	1 '	30° 8	
4. Phine and Boats		410 21 (947 31	'
7 Paper 3. Books and Prints 8. Watches, Cicrin and Scientific instruments		E33	
B. Watcher, Charles Line in marchine	i	500 7 00 187	
1. Toys and Community	1	119 0	1
II. Toys and Consenting II. Muses and Musical Instruments III. Bangles, Becklacas Bands Sucred Threads, etc.	21	318 10,697 511 20	-
Lancino .		107 🗯	) a
13. Harness 24. Tools and Machinery	1 :	1041 2*2 L095 108	
27. Arms and American 26. West and For	1 .	10.00	19
39. Selte "	. 13	1423 243,434	1 4
40. Outen 41. Julie Homp Flax, (our ets	1:	105 45,511	31
41. Dress	10	1,004 1,003	l
43 Gold, Edver and Pressum Blomm 44. House, Copper Bell-matth, etc. 43. Tm. San- Quicknive, and Land 44. Irus and Seed		0,003 1,273 4,023 207	1
41. Tm. Ener Quickmirm and Lond	1	1.094	1
	1 7	F23 75 1784 44,517	١ .
48. Earther and Stoneware on	13	_030 4,575	) i
		1,76° 63.034 5,393 8,604	1
	- 1 .3	2,774 7,209 0,043 18,03	
21. Orana, Dyes. Pagus sis, etc		11,131 9.93	) i
AL Reary 100 December		12.644 67. 12.117 1 TV	7 .
55 Counting Unspectfied 50 Dealing Unspectfied 57 Middlemon, Brekers and Agusto	- 1 :	8.702 31	C
Ea Barlway		10,104 F	3 -
E), Read	- 1	9 44 1	3
61 V		24 BTD 1 10 20	a /
gg, Sherage and Welfamig	-	90,134 7,28 90,117 3,78	4
AL Zimenten	_ =	11.240	3
OS. Literastre 60, Lear		9,990 21,357 6,60	n -
67 Melicine		5,312	n
an Vateral Errenas		1010	
O. Pertural Art and Sculpture	1	21/067 10/0 1 2	ii l
		5.306   1.86	Δi.
TO GOVERNMENT AND EXPRESSIONS	= \ ;	23,730 93,0 181,985 181,0	77
er Connect Labour	± 1 '	2,784 2,1	<b>24</b>
78. Ind. doi:	_	2 D 8.1	
79. Property and Alme			

# Subsidiari Table 12 -Showing the number of Actual Workers in each Order who are partially Agriculturists

	ORDER AND CLASS	TOTAL ACTUAL	NUMBER OF PER SONS RETURNED AS PARTIALLY	
	Description	WORKERN	AGRICULTUR	1 FRCF VIAC
	ţ	2	3	4
·	A.D. and American	191 456	48 014	25 07
	Administration	10 316	1 279	2707
	Defence Service of Native and Foreign States	J v80	840	73 G3
717	Betvion of regive and garage blates			
	TOTAL CLASS A (TOLERNMENT	205,352	49,139	23 92
	Down of Daniel	453 162	1443	) 10
	Provision and Care of Annuals Agriculture	4 13 102	1440	3 18
	FOTAL, CLASS B PASTURE AND AGRICULTURE	463,162	14,443	3 18
N1	Personal, Household and Sanitary Services	598 938	67 183	11 23
	TOTAL, CLASS C —PERSONAL SERVICES	598,938	67,183	11 22
3447	D. J. D. J. and Champlants	2 1520 105	h-1 . h-	- no
	Food, Drink and Stimulants	1,206 187	71,477	5 92
	Light, Firing and Forage	130,712 151 182	5 640	4 31
	Buildings Vehicles and Vessels	7 506	7 996	δ 28 9 19
	Supplementary Requirements	47 602	164 2 584	2 18 5 42
	Textile Fabrics and Dress	842,338	46 329	5 50
	Metals and Precious Stones	192 477	19 245	9 92
	Glass, Earthen and Stoneware	117 506	16 780	14 28
	Wood Cane and Leaves, etc	281,153	28,854	8 48
	Drugs Gums Dyes, etc	33 944	1 378	4 05
	l eather	190,011	22 076	11 61
	TOTAL CIASE D — PREPARATION AND SUPPLY OF MATERIAL SUPPLANCES	8,200,618	217,523	6 80
	Commerce	90,072	7,506	7 ×9
AIA	Transport and Storage	209 581	7 645	3 65
	TOTAL CLASS E -CONNEBUT, TRANSPORT AND STORAGE	304,653	15,151	4 97
xx	Learned and Artistic Professions	226 372	28 598	12 63
XXI	Sport	9,424	285	102
	TOTAL, CLASS F PROFESSIONS	285,798	28,883	12 25
	Farthwork and General Labour Indefinite and Disreputable Occupations	537,243	16,997	3 16
		15 091	. 534	3 53
	TOTAL, CLASS G -UNSKILLED LABOUR, NOT AGRICULTURAL	552,834	17,531	3 17
/IXX	Independent	270,410	7,432	2 74
	Total, ( Lass H —Means of Subsistence independent of Occupation	270,410	7,432	2 74
	Grand Total	5,821,263	417,285	717

### Superior with T but 13.—Showing the chief occupations followed by the various coefficients of Table XVI

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ı		¥	CD 14					v	Pes-	1
İ	KLTT TOX		10 101		0. т	903		*(##)	TO TOT	ļ
	MICE HOC	24	ACTUAL		•	NO.		OE	4070	1
		•	CORN.					Park.	J &	i
			I —						1	ì
										ı
										ł
i			1							1
										i
	Cests						Bell			Į
	I deliver l'accupation						Trac	lors.		İ
	Total estual works						134,	200.		1
										1
	1 Traditional compation groups 128, 208, 208 210, 211 418, 374, 1	8,963	74	and	la me	m cf love m		, 313	1	•
	ATP and sub-under ATP.			2 Farthy	out bloom	178		201	3	ŧ
i	2 Laudheblers 2 Agricultural historius	11,173	101	C T \	ble and fre			278	73	•
	4 Grecors and general pudiment	1,100	2.5	Die or	anticed ma	in wh	Drive.	231		
	desire 8 Mendrant	2.391	10	7 Teacher 8 Arreck	1 			230 349	7	į
	6 Pablic service -	1,714	1.3	0. L	_	el shell be		2700	3	ı
	7 Hardsmen and shepherds 8 Gotton servers	1,171	11	n Posse	a lieta media da ak			\$21	_	
	9 Programme makers and relieve	**1	-	i (Inpe	ton mil s	-yer*	_	216	3	ŀ
	0 II a perack is said knotters	846 81	:	E Poster	and watch		-	204	' <u>1</u>	ŀ
١	11 (reserval informets	1	ī	4 я , ,	700 AND 201		-	168	1	Į
i	13 Gram and paint dealers and gram parelers	930		S Musick	erio beta Peri	es Lassaciects		1A1 173	!	l
	14 Cart on hers and directs	001	4		elk re			í		ł
ı	13 Massac and builders	1,0		7 Presth	~	-	Ξ	170	1	ı
	dealers			Perform	o product		-	153	î	١
	17 Tolds drawers and sellers	401	. 3	O Ferent	Department compatibles			137	11.4	í
	19 Estate clarks and servent 19 Proposition	333			,					
	20. Makers of haskets, matte, br	347	3			Tet	-	114,006	100	'
	21. Raiway servants		•							
			ī							1
			-							
	Charte						Kaw	rei		1
	Traditional services						Ired			í
	Total netael markers						60 R			
ı	1 Traditional acceptation (groups 129, 200, 200 210 211, 312, 374.	1 %	<b>3</b> 1	2 Минис		ex errat		1.1	2	ı
1	125, 276, 279 210 211, 312, 374. 279 and seb-ord 36)			E POPE	Berra	e rta.		165		
	* I - Malley	24,275 7,317	17.0	i ineck	sellers serts soul se are	n		162 184	3 1	1
	2. Agricultural inhoncers 6 Tennath	1,000	10	1. Person	100 MOA NO	13.19	_	146	1	
	6. Opens weather -	1,241	11	7 Refre	merico media di ali ya		=	130	3	
Ì	6. Pabler service 7. Malore of healers, mats, et	PAJ.	1.0	Pert de	Separate as		-	128	3	
İ	teneral toward to the entered a	912	18	7	at his are			114 114		
	dealers 2. Here manuels as and handware	<b>8</b> 10	16	d Brance	THE OWNER OF			116	3	1
				-			•		- 3	
1	9 Rice permit re and harders 10 Superiors makers and sellers	743	1.4		·					
1	11. ( meral interess:   12. Membrans	743 202	11	J Toler	-	ryers manufacts		PP PS	2	
1	11. ( nertal intercers 12. Membranis 13. Cart owners and drivers	541 545 378	11	Tobier.	and next	- satisfierte	ٔ ا	~	7	
1	11. ( neval integers 12 Membrans 13 Cart overes and drivers 14 Hasons and halders 18 Herium, and alsocherds	11) 545 376 376 27	11 7 7	Toleron	a paral servit allers and trius the servit from	manufactu m	, 	23	7	
	11. ( north hauprers 12 Membrants 13 Carl swares and distres 14 Masons and halders 14 Hordens and absphreh  14 Hordens and absphreh  15 Hordens and absphreh  16 Hordens and absphreh  17 Hordens and absphreh  18 Hordens and absphreh  18 Hordens and absphreh  18 Hordens and absphreh  18 Hordens and absphreh  18 Hordens and and annual and annual	543 545 376 432	7	Tobarro and s ii. Portres ii Verrha	a sand servit solders sand trebs the sand fred sats' cles ha	manufactu m		# # F	7 77 7	
	11. (* nevil integers 12 Mentheparts 12 Cart owners and drivers 14. Macon and hubbers 14. Hydron and alsophers 15. Hydron and alsophers purches.  1 Toldy drawn ra and select	126921	77 4	Tolares and s ii. Parters iii. Trep. ta iii. Xeerbas iii. Xeerbas	and next offers and trial the said frail atta' clocks,	maniacts a sellen etr		M 84 1	77 77 11 11 11	
	11. ( nertà laboreri 12 Membryata 12 Cart ovenera and dixtera 13. Hardom and labbra 13. Hardom and alespherita 14. Gram and pulse deslera and graza porribera. 11 Tuddy desvers and sellera 12. Silk. sectivis	33 77 F	77746	Tobarro and a ii. Parters T Trychi A Merchan P Farest II. Ragar S II. Vatire	a sand servit solders sand trebs the sand fred sats' cles ha	maniacts a sellen etr		#4 F	777111111111111111111111111111111111111	
	11. ( nerta laborarea 13 Cart oveners and derrers 14 Cart oveners and derrers 15 Cart oveners and derrers 15. Riccians and insiders 15. Riccians and selected and grara 17 Toddy dervers and sellers 18 Sik exters 19 Momenan and actors 29 Momenan and actors 20 Cartle and showp between and	126921	77 4	Tolares and s id, Poeters T Vegets H Mercho P Farest id, Roger S id, Natire J Tukkro J Har gr	a and streff offers and tria- ide and frei ats' circle, th parton artery ranks physicians	maniacts a sellen etr	~ ~	#4 #1 #1 #1 #1 #1 #1 #1 #1 #1 #1 #1 #1 #1	7 77 77 77 77 77 77 77 77 77 77 77 77 7	
	11. C north heavyres 12. C north heavyres 14. Harden and dyrres 15. Harden and bubbes 16. Green and pube desires and graz 17. Thirdy desires and other 18. Green and solves 18. Six extres 29. Cattle and skeep breeles 29. Cattle and skeep breeles 20. Cattle and skeep breeles	238422 168	7790	Tolares and s id, Poeters T Vegets H Mercho P Farest id, Roger S id, Natire J Tukkro J Har gr	a and stroff affers and trial the said fruit att' clocks, the parton artory ranks physicians	manufacts to arther etc	~ ~	# # # # # # # # # # # # # # # # # # #	73 73 11 11 11 11 11 11 11 11 11 11 11 11 11	
	11. ( nerta laborarea 13 Cart oveners and derrers 14 Cart oveners and derrers 15 Cart oveners and derrers 15. Riccians and insiders 15. Riccians and selected and grara 17 Toddy dervers and sellers 18 Sik exters 19 Momenan and actors 29 Momenan and actors 20 Cartle and showp between and	2883 72688E	7740	Tolares and s id, Poeters T Vegets H Mercho P Farest id, Roger S id, Natire J Tukkro J Har gr	a and streff offers and tria- ide and frei ats' circle, th parton artery ranks physicians	manufacts to arther etc	~ ~	# # # # # # # # # # # # # # # # # # #	7 77 77 77 77 77 77 77 77 77 77 77 77 7	

## Substdiary Table 13 —Showing the rhief occupations followed by the various castes in Imperial Table $X \Gamma I$ —continued

OCCUPATION	O BARTA	PERCENT- ALE TO TOTAL ACTUAL WORK FRE		Occupation	NUMBER OF WORKFR	PERCENT AGE TO TOTAL ACTUAI WORK ERE
		T	II.		-	`
Caste			LÆ	Kallan		
Fraditional occupation		•		Cultivators		
Total actual workers				224,971		
1 Traditional occupation (groups 86	175,742	781	10		78 ,	1
38 49—58) 2 Agricultural labourers	25,508	11 3	11	Masons and builders Sweetmeat makers and sellers	658 632	
General labourers	3,712	16	13	Hay, grass and firewood sellers	462	2
4 Rico pounders and huskers 5 Hordsmen and shepherds	3 437 3 068	1 o		Porters Mendicants	378 816	2
6 Public service	1,563	7	16	Grain and pulse dealers	211	1
7 Cart owners and drivers 8 Faithwork labourers	1,184	5		Vegetable and fruit sellers Minor occupations	236 4,961	1 22
9 Grocers and general condiment	956	4	1.0	-		
deuler <del>s</del>			1	Total	224,971	100
•	ľ	, TT	T		•	,
Caste		17	<b>Y</b>	Marayan		
Casie Ludstional occupation Total actual workers				Cultivators 180,490		
1 Iraditional occupation (groups 36,	122, 317	67 0		Estate clerks, eto	514	3
38, 49-53) 2 Agricultural labourers	37 080	و 20 م		Personal and domestic servants Mendicunts	' 389 378	2
3 Herd <men and="" p="" shopherds<=""></men>	3 163	, 17	16	Vegetable and fruit sellers	343	2
4 Ceneral labourers 5 Public service	3,150 2,787	17		Farthwork Inhourers Porters and watchmen	272 234	$\frac{2}{1}$
to Non cultivating landlords	1711	9		Cattle and sheep breeders and	227	ī
7 Rice pounders and huskers 8 Masons and builders	1 195 1,137	7	20	dealers Sweetmeat makers and sellers	220	1
9 Curt owners and drivers	1 123	6	21	Carpenters and sawyers	198	Ĭ
10 Tenants 11 Hay grass and firewood at liers	, 863 280	5 3		Grain and pulse dealers Minor occupations	2 320 113	1 13
12 Gracers and general condiment dealers	744	3		Тоты	180,990	100
		V				
Caste		٧		Brahman, Ce	111070 o	
Traditional occupation Sotal actual workers				Priests 19,157	marese	
1 Preditional occupation (groups	1 279	67		Hotol keepers	10	2
441, 440 and 447) 2 Landholders	13 614	711	16	Lawyers clerks and petition writers	4.1	2
3 Tenants	2,229	116	16	Merchants and shop-keepers'	41	2
4 Personal and domestic servants 5 Public service	408 353	2-1	17	clerks Actors	33	2
to Tenchers	160	4	18	Railway servants	31	2
7 Money lenders 8 Allowances from patrons etc	93	5	1	Gruin and pulse dealers and grain parchers	29	2
9 Agricultural labourers 10 Private clerks	90 81	5		Pensioners Postal Department	26	1
11 Grocers and general condiment	58	3		Minor occupations	298	16
dealers 12 Vendicants	56			FOTAL	19,157	100
13 Survey deportment	52				·	
Charles		V.	L	<b>n</b> 0	,	
Casts L'raditional occupation Total actual works s				Bráhman, Ma Priests 6,611	alay a lam	•
1 Traditional occupation (groups	1,574	23 8	12	Private clerks	34	5
444, 446 and 447) 2 Landholders	3 583	54.2		Muncians and actors Managers of landed estates	25 23	4 3
3 Personal and domestic servants	37C	57	15	Native physicians	23 21	3
4 Tenants 5 Money lenders	279 132	4 2 2 0		Grain and pulse dealers Grocers and general condiment	18	3
6 Public service	68	14	i	dealers	18	;
7 Piece goods dealers 8 Mendicants	87 72	13		General merchants Vinor occupations	14 124	2 19
9 Teachers	58	б	["	Tariot res apactima	124	( 27
10 Estate clerks, etc. 11 Hotel keepers	34 40	6		Total	6,611	100
		~ 1		10146	77077	100

### Substitute T ble 13.— Shoring the chief arcapations followed by the parama crafts in Imperial T bir XPI—continued

		1 44 7	1.1			
<del></del>		Pra 1				P =-
		PTT14			Jens Of	TO TOT
Ok AATSO		M TO	OL EP TH		M	ACTO
	134	oe l			3	15
		מים			!	
		VI.				
Cirate				Brahman T	miL	i
Traditional compation Tital actual markers				Priests. 50 684		
						- 1
1 Traditional competion (groups 444, 440 and 447)	2,454	×1	#1. Grain and pale- grain purchers.	drains and	304	-10
I (andhelite	25,130		at control west troop in	ceks Depart	200	ø
4. Pablic erryler	2,002	70	ment III. Parsons of teleprodes		204	4
4 Mean-Leaders 5 Personal and demostra prevents	2.042	301	27 Hancha od setore 34 Estate clerks	-	201	- 4
6 Teachers	1.828 /		St. Patrick allerton		100 152	31
f Marchants and chapterpers riefts.	1,00	20	M. Postal department D). Besture and seven		181	- 3
8 Mendicants	200	17	I/ Descrip		111	3
2 Tenante	823 860	12	II Bismpon mlars III, Fathre phreices		100	3
11 Leaves cleries	804				70	-9
12. Agrarultural labourers	447	11	31. Dealers as timber and 32. Hanagers of haded er	bemices	70	1
13 Piecr-goods dealers 14. Pleaders	431	71	33 Dealers to good, silver	and perclose	08	i i
15 Batel-keepers	300	R t	picmers		4	, ,
16 Experiment makers and sellers 17 Railway servants	871	9	3) Laguer opcom, etc. ro 3) Xinor occupations	CATALOG .	1,202	24
18 Gracers ad general conditionest dealers	236	7 (		_		
desires	272	- 1		Ter	\$0,004	100
19 Allewano from patrona						
		VI	П			- 1
Chris				Beilhuan, Te	in.	- 1
Traditional compation				Prieste		- 1
Total astral workers				48,824		- 1
1 Traditional occupation (groups	3,, 21	HO 1	14. Lawyers circle		±uz 1	- 4
444, 448 and 447)				1 ment	201	
3 Landholders 3. Public service	31,131	45	16. Hotel-bespers 17 Estive physicans 18. Honey-lenders 19. Presidents		176	:
4 Trechers	1.220	16	18. Money-lenders		133	3
J. Membernts 6 Tennats	1,964	27	<ol> <li>Presidente</li> <li>Agrawaltered inheatere</li> </ol>		125	3
7 Estat clarks	843				120	3
H Personal and demonstra servants	£37 £32 ;	13	21. Postal departmen 23. Rusinassa and actors		92 73	3
Burrer and Public Works Depart ment	1 1	- 1	24 Astrologers	~	ท	- 1
10 Manufactor and sharksmark	376		23. New overpations	-	P14	116
theries.	<b>-</b> 9	. 6				
12. Allowworve from patrons	127			Teru	66,884	100
13 Lawrens	1 313 į					
		I	I			ļ
Casto				Prefinance Or	iyá	i
Traditional accupation				Priests.	•	- 1
Total actual scorkers			,	10,906		1
1 T-1-1-1	186		16 Fetre physician		234	أم
1 Tracktownal acceptation (groups 444 446 and 447)			16. Estate cherica, etc.		312	:
S Landbridges 3 Transite	18,010	200	16. Public service 17 Hatel-beepets	1	193	3 (
4. Euro perioders and knowers		-	18 Marcas and benklers		123	4
8 Mendicarits 8. Agricultural informers	1 613	1 11	19. Persona secupied with One dyne.	p market.	131	1
7 Gram took pales dealers and grace	1,183	77	20. Decimo in gold, mirre	and proclem	117	- 1
parthers  Personal and domestic servents	7764	14	Pi One - 1 44			1
# Greens and peners! continex	) 784 9 062	18	21 Dars overers and driv 22 Bilk sellers		102	3
deline. 10 Telecto and small manufacturer			22. Money lambers 26 Horstoners and sheph		i in	- 2
and prilers.		1%	16 Hardanes and sheph M. Private clerks	rets.	13 87	7
11 Pierr-goade dealers	41.9	10	M Marr correptions		1,000	30
12 Yeartable and fruit sellers 13, Tracture	273 231	7		<b>7</b> eτ	4,000	100
_		-	I	•••	-,	

# Subsidiary l'able 13 —Showing the chief occupations followed by the various castes in Imperial Table XVI—continued

Occupation	NUMBER OF WORK FRS.	PER LENTAGE TO TOTAL ACTUAL WORKERS		Occupation	OF WORK ERS	PEB- IF NTAGE TO TOTAL ACTUAL WORKERS
			X			
Carte Fraditional occupation Fotal actual workers				Bráhman, Others Priests 35,431		
1 Traditional occupation (groups 444,	2,375	67		Lawyers	147	4
446 and 417) 2 Landholders	13,970	39 4		Lawyers' clerks Tobacco and snuff manufacturers	142 130	<del>1</del> <del>1</del>
3 Tenants 4 Grocers and general condiment	5 574 3,083	15 7 8 7	21	and sellers Pensioners	128	4
dealers 5 (main and pulse dealers and grain	1,414	10		Hotel keepers Dealers in gold, silver and precious	121 104	3
parchers			1	stones		
O Personal and domestic servants Public service	1 218	34		Vegetable and fruit sellers Musicians and actors	98 98	3 3
8 Mendicants 9 Sweetment unkers and sellers	683 606	1.9		Milk, butter and ghee sellers Independent means	88 83	2 2
10 Teachers	488	14	28	Vative physicians	76	2
11 Money lenders' and shopkeopers' clorks	431	12		Brokers and agents Cart owners and drivers	69	2
12 Monoy lenders	172	10		Railway service	66 62	2 2
13 Private clerks	364	10	82	Sellers of iron and hardware Estate clerks	61	2
14 Agricultural labourers 15 Piece goods dealers	337 315	10		Minor occupations	60 1,023	: 29 29
16 Allowance from petrons 17 Rue pounders and huskers	238 210	7 6		Тота	35,431	100
Z. Zent fundamental		1		20141		
I raditional occupation Total actual workers  1 Traditional occupation (groups 444,	18 237	1 11	19	Bráhman, all secti Priests 199,373	l 9 <b>6</b> 2	E
446 and 417) 2 Làndholders 3 Tenants	102,458 18,577	51.4 9.3	20	Allowances from patrons Survey and Public Works Department.	920 878	б 5 1-
4 Public service	8 472	42	22	Tobacco and snuff manufacturers	730	4
5 Personal and domestic servants 6 Mondicants	5,833 4 482	27	23	and sollers Native physicians		
7 Grocers and general condiment					612	3
	4 203	21	24	Railway service	612 589	3 3
dealers 8 Teachers	1	21	24 25	Railway service Independent means	589 515	კ ვ
dealers 8 Teachors 9 Monoy lenders	3 855 3,501	19	24 25 26 27	Railway sorvice Independent means Musicians and actors Pensioners	589 515 488 402	3 3 2 2
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers	3 855 3,501 3 173	19	24 25 20 27 28 29	Railway service Independent means Musicians and actors Pensioners Vegetable and fruit sellers Postal department	589 515 488 402 303	3 2 2 2 2
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers	1 855 1,501 3 173 2,927	19 18 16 15	24 25 20 27 28 29	Railway service Independent means Musicians and actors Pensioners Vegotable and fruit sellers Postal department Dealers in gold, silver and precious	589 515 488 402	კ 3 2 2
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers	3 855 3,501 3 173	19 18 18	24 25 20 27 28 29 30	Railway service Independent means Musicians and actors Pensioners Vegetable and fruit sellers Postal department	589 515 488 402 803 325	3 3 2 2 2 2 2 2
dealers  7 Teachors  9 Money lenders  10 Rice pounders and huskers  11 Grain and pulse dealers and grain purchers  12 Agracultural labourers  13 Money lenders' and shopkeepers clerks	3 855 3,501 3 173 2,927 2,441 1,898	19 18 16 15	24 25 20 27 28 29 30 31 32	Railway service Independent means Musicians and actors Pensioners Vegotable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologors, etc	589 515 488 402 303 325 321 282 196	3 3 2 2 2 2 2 2 1
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers 13 Money lenders' and shopkeepers clerks 14 Private clorks 15 Piece-goods dealers	1 855 1,501 3 173 2,927 2,441	19 18 16 15 12 10	24 25 20 27 28 29 30 31 32 33	Railway service Independent means Musicians and actors Pensioners Vegetable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents	589 515 488 402 803 325 321	3 3 2 2 2 2 2
dealers  7 Teachors  9 Money lenders  10 Rice pounders and huskers  11 Grain and pulse dealers and grain parchers  12 Agricultural labourers  13 Money lenders' and shopkeepers clerks  14 Private clerks  15 Piece-goods dealers  16 Fstate clerks  17 Sweetmeat makers and sellers	3 855 3,501 3 173 2,927 2,441 1,898 1,406	19 18 16 15 12 10 7	24 25 20 27 28 29 30 31 32 33	Railway service Independent means Musicians and actors Pensioners Vegetable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologers, etc Cart owners and drivers	589 515 488 462 303 325 321 282 196 192	3 3 2 2 2 2 2 2 1 1
dealers  7 Teachors  9 Money lenders  10 Rice pounders and huskers  11 Grain and pulse dealers and grain parchers  12 Agricultural labourers  13 Money lenders' and shopkeepers clerks  14 Private clerks  15 Piece-goods dealers  16 Fstate clerks  17 Sweetmeat makers and sellers	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1 306 1,140	19 18 16 15 12 10 7	24 25 20 27 28 29 30 31 32 33	Railway service Independent means Musicians and actors Pensioners Vegotable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologers, etc Cart owners and drivers Minor occupations	589 515 488 402 803 325 321 282 196 192 6,024	3 3 2 2 2 2 2 2 1 1 1 3 0
dealers 7 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers 13 Money lenders' and shopkeepers clerks 14 Private clorks 15 Piece-goods dealers 16 Fstate clerks 17 Sweetmeat makers and sellers	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1 306 1,140 1,111	19 18 16 15 12 10 7	24 25 20 27 28 29 30 31 32 33 34	Railway service Independent means Musicians and actors Pensioners Vegotable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologers, etc Cart owners and drivers Minor occupations	589 515 488 402 803 325 321 282 196 192 6,024	3 3 2 2 2 2 2 2 1 1 1 3 0
dealers 7 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers 13 Money lenders' and shopkeepers clerks 14 Private clerks 15 Piece-goods dealers 16 Pistate clerks 17 Sweetmeat makers and sellers 18 Lawvers' clerks  Caste	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1 306 1,140 1,111	19 18 16 15 12 10 7 7 6 6	24 25 20 27 28 29 30 31 32 33 34	Railway service Independent means Musicians and actors Pensioners Vegotable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologers, eto Cart owners and drivers Minor occupations  Total  Cheruman	589 515 488 402 503 325 321 282 196 192 6,024	3 3 2 2 2 2 2 2 2 2 1 1 1 1 3 0
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers 13 Money lenders' and shopkeepers clerks 14 Private clerks 15 Piece-goods dealers 16 Fstate clerks 17 Sweetmeat makers and sellers 18 Lawyers' clerks	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1 306 1,140 1,111	19 18 16 15 12 10 7 7 6 6	24 25 20 27 28 29 30 31 32 33 34	Railway service Independent means Musicians and actors Pensioners Vegotable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologors, etc Cart owners and drivers Minor occupations  Total	589 515 488 402 503 325 321 282 196 192 6,024	3 3 2 2 2 2 2 2 2 2 1 1 1 1 3 0
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers 13 Money lenders' and shopkeepers clerks 14 Private clerks 15 Piece-goods dealers 16 Pstate clerks 17 Sweetmeat makers and sellers 18 Lawyers' clerks  Caste Fraditional occupation Fotal actual workers	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1,140 1,111 964	19 18 16 15 12 10 7 7 6 6	24 25 20 27 28 29 30 31 32 33 34	Railway service Independent means Musicians and actors Pensioners Vegetable and fruit sellers Postal department Dealers in gold, silver and precions stones Brokers and agents Astrologers, etc Cart owners and drivers Minor occupations  Total  Cheruman Agricultural 1 153,289	589 515 488 402 503 325 321 282 196 192 6,024	3 3 2 2 2 2 2 2 2 2 1 1 1 1 3 0
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers 13 Money lenders' and shopkeepers clerks 14 Private clerks 15 Piece-goods dealers 16 Fstate clerks 17 Sweetmeat makers and sellers 18 Lawvers' clerks  Caste  Fraditional occupation  fotal actual workers  1 Traditional occupation (groups 39 and 40)	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1 306 1,140 1,111 964	19 18 16 15 12 10 7 7 6 6 5	24 25 26 27 28 29 30 31 32 33 34	Railway service Independent means Musicians and actors Pensioners Vegotable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologers, eto Cart owners and drivers Minor occupations  Total  Cheruman Agricultural 153,289	589 515 488 402 303 325 325 321 282 196 192 6,024 199,378	3 3 3 2 2 2 2 2 2 2 2 1 1 1 1 3 0 100 100
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers 13 Money lenders' and shopkeepers clerks 14 Private clorks 15 Piece-goods dealers 16 Pstate clorks 17 Sweetmeat makers and sellers 18 Lawvers' clerks  Ciste  Ciste  Traditional occupation  Total actual workers  1 Traditional occupation (groups 39 and 40) 2 Makers of baskets mats, etc.	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1,140 1,111 964	19 18 18 16 15 12 10 7 7 6 6 6 5 XI	24 25 26 27 28 29 30 31 32 33 34 10	Railway service Independent means Musicians and actors Pensioners Vegetable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologers, etc Cart owners and drivers Minor occupations  Total  Cheruman Agricultural 153,289  Hay, grass and firewood sellers	589 515 488 402 303 325 321 282 196 192 5,024 199,378	3 3 3 2 2 2 2 2 2 2 2 1 1 1 1 3 0 100 100
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers 13 Money lenders' and shopkcopers clerks 14 Private clerks 15 Piece-goods dealers 16 Fstate clerks 17 Sweetmeat makers and sellers 18 Lawyers' clerks  Caste  Fraditional occupation  fotal actual workers 1 Traditional occupation (groups 30 and 40) 2 Makers of baskets mats, etc. 3 Herdsmin and shopherds 4 Coffee estate coolers	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1,140 1,111 964 143,312 2,714 1 686 1,147	19 18 16 15 12 10 7 7 6 6 5 XI	24 25 26 27 28 29 30 31 32 33 34 4	Railway service Independent means Musicians and actors Pensioners Vegotable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologers, eto Cart owners and drivers Minor occupations  Total  Cheruman Agricultural 1 153,289  Hay, grass and firewood sellers Boatmen Fee estate coolies Road and railway labourers Masons and builders	589 515 488 402 303 325 321 282 196 192 6,024 199,378	3 3 3 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
dealers 8 Teachors 9 Money lenders 10 Rice pounders and huskers 11 Grain and pulse dealers and grain purchers 12 Agricultural labourers 13 Money lenders' and shopkeepers clerks 14 Private clerks 15 Piece-goods dealers 16 Festate clerks 17 Sweetmeat makers and sellers 18 Lawvers' clerks  Caste  Fraditional occupation  fotal actual workers  1 Traditional occupation (groups 39 and 40)	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1,140 1,111 964	19 18 18 16 15 12 10 7 7 6 6 6 5 18 11 7 6	24 25 26 27 28 29 30 31 32 33 34 4 10 11 11 12 12 13 11 11 12 11 11 11 11 11 11 11 11 11 11	Railway service Independent means Musicians and actors Pensioners Vegetable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologers, etc Cart owners and drivers Minor occupations  Total  Cheruman Agricultural i 153,289  Hay, grass and firewood sellers Roatmen Foa estate cooles Road and railway labourers	589 515 488 402 303 325 321 282 196 102 6,024 199,378	3 3 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
dealers  Teachors  Money lenders  Rice pounders and huskers  Grain and pulse dealers and grain purchers  Agricultural labourers  Money lenders' and shopkeepers clerks  Private clerks  Private clerks  Private clerks  Estate clerks  Lawvers' clerks  Caste  Fraditional occupation  fotal actual workers  Traditional occupation (groups 39 and 40)  Makers of baskets mats, etc.  Herdsmin and shopherds  Coffee estate cooles  Tenants	3 855 3,501 3 173 2,927 2,441 1,898 1,406 1,306 1,140 1,111 964 143,312 2,714 1 686 1,147 854	19 18 18 16 15 12 10 7 7 6 6 6 5 18 11 7 6	24 25 26 27 28 29 30 31 32 33 34 4 10 11 11 12 12 13 11 11 12 11 11 11 11 11 11 11 11 11 11	Railway service Independent means Musicians and actors Pensioners Vegotable and fruit sellers Postal department Dealers in gold, silver and precious stones Brokers and agents Astrologors, eto Cart owners and drivers Minor occupations  Total  Cheruman Agricultural i 153,289  Hay, grass and firewood sellers Boatmen Rea estate coolies Read and railway labourers Missons and builders Personal and domestic servants Minor occupations	589 515 488 402 503 325 321 282 196 192 6,024 199,378	3 3 3 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2

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I	uperia!	Teble X	l'/—contamed			
Oc. 8724230%.	••	AO CINATE CONTOUR TO LOLVE	0. 07	es.	у на н	P B- CZS AG TO TOT : ACTUAL GRA ERS.
		XII	r			
Casto Traditional compation Total actual workers			•	Hole a. Agneultural k 16,237	abourers.	
1 Traditional acception (groups 20) and 40) 5. Temate 1. Heyeman 4. Hay groun and firewood sallers 6. Porters 6. Porters 6. Others 7. Hand the sallers 7. Hand the sallers 7. Hand the sallers 7. Hand the sallers 8. Marcon and believe 9. Mandenate 10. Fashermen	2,391 2,215 2,215 997 708 697 561 391 391 147	34 1 29 1 1 1 1 9 1	Earthwark inhee     Coffee estate one     Personal and dis     Astrologous, etc.     Temple seture.     Eweepers, and sec.     Temple seture.     Innaholders     Masse occupation.		241 292 292 196 134 129 90 296	100
		XIV	•			
Custs Truditional compution Total estual workers				Méla. Agricultural l 818,434.	abourera.	
1. Tru ditoral owespaidos (groups 30 and 40) 2. Lasilanders 2. Taments 4. Herdensen and shapherds 4. Herdensen and shapherds 6. Herdensen 7. General laboures 7. General laboures 8. Earthwork is boosers 9. Hay grass and fewood sellers 9. Hay grass and fewood sellers	203,150 20,533 17,783 10,943 9,700 4,634 3,178 2,853 2,867	78 1 44 1 38 1 12 1 10 8 7	H Parkie service 1 Personal and dec 2 Porture 2 Octro-reter und e 4 Manne and belie 5 Hostmen 6 Miner occupation		2,804 1,803 1,121 673 2A 221 4,763	1 1 3
_		XV				
Cools Trudstanul sompetion Tutal actual morkers				Palli. Agricultural i 682,726	abourers.	
Traditional averyption (groups 20 and 40)  2. Lond-tablers  3. Treasts  4. Green's absence  4. Green's absence  5. Gille promise and business  7. Octoo weaver  8. Green's absence and business  10. Green's and poweral conditional disablers  11. Management business  12. Green's and poweral conditional disablers  13. Kapatha and Earth sellers  14. Treptible and Earth sellers  14. Treptible and Earth sellers  14. Treptible and Earth sellers  15. Treptible and Earth sellers  16. His press used firewards arthers  16. His press used firewards arthers  16. His press used firewards arthers	484,470 83,723 7,104 6,864 2,684 3,124 2,334 2,272	006 178 170 100 8 8 8 7 7 7	1 Porters and wait 2 Compositives and 4 19 Off preserve and 10 Ostile and she desires. 12 Earthwark inhee 22 Oralla and pales parchers 23 Fabours 24 Minor occupation	mester servicits  minum  minum  milers  pp beorders and  mellers  minum  mi	901 979 1 806	13 13 13 14 14 15 16 10 10
Charle		XV.	Ĺ,			
Carts Traditional perspetion Total actual scarkers				Paralyan. Agricultural 1 500,423	abourers.	
1 Traditional overpation (groups 28) 2. Levelholders 3. Transits 4. Herdenses and skepkerds 5. Pables service 6. Geograf hiberers 7. Yessell and describe revealed 8. H. grows and firewood wellers	255,192 14,462 26,217 20,943 9,945 3,946 3,946 1,449	186 7 41 18 17 4	P Earthwork I hos  10 Membrane  11 Cotten enters  12 Carpinters and  13. H kers of basis  14 Mmor necepatus	erey ers is, mats, es, m Tora	907 781 604 600 516 4 477	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

## Subsidiary Table 13 — Showing the chief occupations followed by the various custes in Imperial Table XVI—continued

Uccupation	NUMBER CENTAGE OF TO TOTAL WORK ERN WORK FR	Occupatio	) N	Aumbir of wobk ers	PLE- CINTAGE TO TOTAL ACTUAL WORK ERS.
	X	'II			i
Caste Iraditional occupation Iotal actual worlers			Kammál Artisans 82,847		!
1 Traditional occupation (groups 166, 114, 220, 230–316, 317–322, 328–314 and 346) 2 Laudholders	43,017   52 0 23 125   27 0	U Coffice state cooling 10 Mendicants 11 Grocors and gene dealers	ral condiment	238 177 176	3 2 2 2
3 Agricultural labourers 4 General labourers 5 Fenants	10 163   12 3 1 253   1 6 1,172   1 6	12 Sweetmeat makers 13 Workers in tin quicksilver		157	2   2
6 Rico pounders and huskers 7 Masons 8 Herdynea and shopherds	1 111 1 3 375 5 273 3	14 Grain and pulse dea 15 Minor occupations	ilers	132 1 325	14
o Herman and another	1		TOTAL	82,847	100
	7.7	'III			
Caste Fratitional occupation Total actual icorkers			Kamsal Artisan: 45,517		
1 Iraditional occupation (groups 166-191-220, 230-316-317-322, 328-314 and 346) 2 Landholders 3 Agricultural labourers 4 Tonants 5 Mendicants 6 General labourers 7 Rico pounders and huskers 8 Cotton weavers 9 Grocers and general condiment dealers	34 777 76 4 5,004 11 0 2,104 48 808 19 303 7 251 8 214 5 200 4 122 3	10 Toy, kite and cage: 11 Grain and pulse det 12 Independent means 13 Personal and doiner 14 Ivory carvers 15 Public service 16 Minor occupations	alers	98 93 82 74 04 55 1 152 45,517	2 2 2 2 1 1 25
	X	IX.			1
Custo Frad <b>i</b> tional occupation Total actual workers			Chakkılı Leather 104,954.		1
1 raditional excupition (order XVII) 2 Agricultural labourers 3 General labourers 4 Wax, honey, and forest produce collectors and sellers 5 Landholders 6 Herdsmon and shepherds 7 Mendicants 8 Hay grass and the wood sellers	39 734   37 0 49,937   47 0 3,476   33 3,228   31 2 684   2 0 2,409   2 3 806   8 674   0	9 Fenants 10 Rice pounders and h 11 Village watchinen α 12 Sweepers and scaver 13 Personal and domes 14 Coffα estate coolies 15 Minor occupations	ote. Igors De servants	429 360 204 211 160 112 481	3 2 2 2 1 4
Caste Traditional occupation Iotal actual workers	:	ΧX	Mádiga Leather 152,709	work: rs	
1 Praditional occupation (order XVII) 2 Agricultural labourers 3 Landholders 4 Tenants 5 Herdsmen and shepherds 6 Valvae watchmen, etc 7 Mendicants 8 General labourers 9 Malers of baskets mats, etc 10 Hay, grass and firewood sellers	18,822 12.3 102,218 66-9 21,303 7.5 5,129 3.4 3,284 2.2 2,971 1.0 2,170 1.4 1,600 1.1 1,320 -9 847 6	11 Fatate clerks, etc. 12 Earthwork labourer 13 Musicians and actor 14 Cattle und sheep dealers 15 Sweepers and scave 16 Cotton weavers 17 Massing and builders 18 Minor occupations	breeders and	420 391 200 193 175 169 132 1,268	3   3   1   1   1   1   1   7   100

### Submidiant Table 13 —Skeeing the skip computions followed by the current carbon in Imperial Table XVI—continued.

Chaur THAT	SUMMER ORK 734	PER CLUTIO TO TOTAL AUTU COLUMN TO TOTAL TO TO TOTAL TO TO TO TOTAL TO TO TO TO TO TO TO TO TO TO TO TO TO T	_	Осстрать	Fenner or ext tist	PES- CESTAM TO TOTAL AUTUAL WIRE EAS.
		T	XI.			
Cust  I additional occupation  Tatol actual unwiters		_		Billava. Toddy-drawer 89 418	n.	
1 Truchtenal occupation (pracps 00, 131, 132, 132, 134) 2 Tenasty and Interest 1 Truchtenate 1 Truch	9,210 10,921 15,008 7,503 1,000 1,000 781 545 369 289 287 327	14 8 14 0 8 4 1 2 9	18 Po 16 M 17 Ec 18 R 19 M 10 G	ort even ye sold derrees ye, gram and ferende sallers these encylos secons two busiders yes, enclude sold set melanes so- sellers, or personnes and hashers so- mentionates over sold grammal conditions residents and theybreyers' elect- lacer econylations Teras.	112 111 02	12 12 13 13 14 11 12 140
F		X	П.			
Custs Traditional screpation Total adval scorpers				Shérén. Toddy-drawers 189,612.	L	
1 Traditional occupation (groups 09, 131 132, 133 and 184) 2 Landhelders 3. Agricultural labourum — 4. Traditio	97,517 61,903 90,965 6,800	197 443 150	五 五 五 五 五 五	noon and builders thermes substants bacon and mail manufacturers and willers	404 390 379 373	777
Greene and grantal condenses dealers.      Greenes labourers	2,016 2,356	17	23. Ca 21 M	fire seinte coeffes hers and reflect of baskets, mais, tic		3
Outon server     R. Beredment uniters and sollors     R. Rice pounders and hosters     Outon and pulse dealers     Hay grass and free ood sollers     H. Hay grass and free ood sollers     H. Purtice and	2,001 1,941 1,825 1,374 042 740	13	21. P 27 E 25 H	ttle and sheep breakers und traken. No survice rthe sek labourers releants and abspheepers' sierks, te	222	777
12. Herdamen and theptorels 14. Cart owners and drives 13. Vegetable and from others 10. Petrers 17. Preposal and demostra servants	520 520 544 533 413	4 - 4 - 4	51 10	over referentions	345 196 190 1,766	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
18. Warkman, et un sult etween	104	- 1		Tor	130,618	100
Cost Traditional occupation Total octual workers		XX	ш.	Tiyen. Toddy-drawers 27d,788.	•	
1. Treatured seem; too (greeps 90 13), 12), 20 and 13); 21 and 13); 22 and 13); 23 and 13); 34 green and 14 and 15	90,-13 180,097 90,543 22,497 4,648 8,814 8,814 2,641 2,451 1,561 1,562 1,562 1,562 1,562 1,563	502 182 71 19 17 18 10 10	18. Pail 19 Gm 20. Km 21 Off 22. Km 24 Ha; 25. Bus 27 Mbs 27 Mbs 28. Km 27 Mbs	shows and skephords or this service in and pulse dealers. The physicism is the pulse dealers of the pulse dealers	1,145 1,119 1,106 816 610 600 482 414 400 270 873 873 873 873	***************************************
dealers.	ا		<u> </u>	Total -	276,726	100

## Subsidiary Table 13 —Showing the chief occupations followed by the various castes in Imperial Table XVI—continued

Occupation	Number of work frq	PCR- CENTAGE TO TOTAL ACTUAL ROBL FRS		()(CDI ATION	NUMBER OF WORK ERN	PER CENTAGE TO TOTAL ACTUAL WORK FRE
		XX	IV			
Caste			•	Dévángu		
Traditional occupation .				Weavers		
Total actual workers			•	30,886		ı
1 fraditional occupation (sub-order	25,414	823	112		143	5
38 groups 260, 261 and 271—280)  2 Agricultural labourers	1,708	4.2	13 14	Masons and builders Tobacco and snuff makers and sel	85 70	3 2
3 Rice pounders and huskers	798 464	2 6 1 5	15	lers Public service	Co	
4 Piece goods dealers 5 General labourers	409	13	16	Tailors etc	68	2 2
6 Grain and pulse dealers 7 Tenants	287 246	9 8		Earthwork labourous Minor occupations	96 733	1 24
8 Mendicants	246	8	10	amor occupations	700	24
9 Landholders 10 Porters	203 166	5		TOTAL	30,886	100
11 Grocers and general condiment	161	5				
uçısıdı.		XX	v			
Casts			•	Kaikolan		
Traditional occupation				Weavers		
Total actual workers				62,092		
1 Traditional occupation (sub-order 38, groups 260 261 and 271-280)	36,063	58 1	18	Tobacco and snuff manufacturers and sellers	207	3
2. Agricultural labourers	6,246	101		Cart owners and drivers	184	3
3 Landholders 4 Musicians and actors	5,983 2,153	96	20 21	Oil sollers Teachers	178   164	3
5 Grocers and general condiment	1,285	2.1	22	Sellers of hides bones etc	151	2
dealers 6 Sycotmeat makers and sellors	1041	17		Cattle and sheep breeders Hay grass and firewood sellers	153 129	2 3
7 Tenants	973	16	25	Porters	112	2
8 Grain and pulse dealers and grain parchers	954	15	26 27	Nutive physicians Carpenters and sawvers	98 85	2
9 Rice pounders and huskers	936	15	28	Masons and builders	79	1
10 General labourers 11 Temple service	740 627	12		Independent means Milk, botter and gheesellers	76 75	1
12 Mendicants	555	-9	31	Shopkeopers servants	74	1
13 Piece-goods dealers 14 Personal and domestic servants	410 246	7 4		Prostitutes Money lenders	73     61	1
15 Public servants	234	4		Minor occupations	1,318	2.2
16 Herdsmon and shepherds 17 Arrack and toddy sellers	210 210	3		TOTAL	62,092	100
	1	! <b>V</b> V	) 37 T			
Crata		XX	. ¥ 1	9.1.		
Casto Traditional occupation				•• Salc Weavers		
Total actual workers				83,824		,
1 Traditional occupation (sub-order	57 200	682	15	Grain and pulse dealers and grain	328	4
38 groups 260 261 and 271—280) 2 Agricultural labourers	12,192	145	16	parchers Public service	268	3
3 Landholders	1 943	23	17	Carpenters and sawyers	265	3
4 Rice pounders and huskers 5 Tenunts	1 789	16	19	Earthwork labourers Oil pressors and sellers	231 189	3 1
6 General labourers 7 Mendicants	1 187	14	20	Pensioners	174	2
8 Porters and watchmen	761 694	8	22	Workmen in jute mills Hay grass and firewood sellers	147 129	2 1
9 Picco-goods dealers 10 Tobacco and snuff manufacturers	597 583	7	23	Vegetable and fruit sellers	122	1
and sollers	653	7	25	Blacksmiths Shopkeepers servants	117	1
11 Masons and builders	543 146	6 5	26	Rope, fibre matting, ctc , makers	92	1 +
		. 0	100	TATIOLS	79	1.
12 Grocers and general condiment dealers					78	
12 Grocers and general condiment	126 396	5 5	38	Sweetineat makers and sellers Minor occupations		20

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Strain at T = 13 -Storing the chief occupation followed by the turnor of Imperial T ble XVI-commond

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aut				Europan		
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	Total ectual arkers			<b>&amp; 18</b>	- 1
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	hadasan nyahahinda peret	413	142	3 95 Non counti-money of overs are:   I()	-8
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	Tailors	178		20 Trees y collected	10
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	Carpen ers	197	19		1
12	Telegreph departmen	132		37 Landbublers 34	7.1
IJ	Medical di partenza	120	7.4	Jb. Watch and sioni malers 20	- 13
1	Cooks, greenes, te	182	22		- 11
1	Preting recent worker and sub-	106	19	40, Military cierta	41
	erdmak	l		41 Blackmenths 16	3
10	Independent record	( -3	17	42 Characte and draggasts 16	- 3
17	Allow must from putreer, letters	73	11	D. Pressure 15	-3
	and (meds.		'	St. Flenders 12	-1
1	Survey and Public Works Depart	₩,	1.3		2
11	finder and try stall leads and	اردہ		60 Insuring of convents, etc. 11	- 2
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	Workmen gon arrange factories.	افتا	ă.	21 Many occupations 2 1	42